

ville gen-
herself a
aff of the
onvention

y Society
of which
y is God-
as named,
d its 29th
Paddy, the
W. Gayer

Professor
tain Col-
leave of
his session
ly for the

n, Mobile,
d all re-
University,
Ph.D. de-
on of her
ready been
Miss Win-

C.

d

of Cardui

composed
f Nature's

. Medical

their great

conditions

to benefit.

functional

arly 'teens,

nature wo-

ate forties,

ake women

use Cardui

he entire

tendency to

s. Women

get a bot-

take it

of women

them. If it

consult a

one
hly
re-
LE

0c

tle

00

"

00

RI

in Worker

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., January 23, 1936

NEW SERIES
VOLUME XXXVIII. No. 4

State Wide Baptist Sunday School Promotional Conference, Jackson, Feb. 3-4

Who's Who and What's What

There are said to be 1,500 Baptist students in the University of Texas.

Arkansas Baptist Convention meets at Hot Springs, Jan. 21-24.

Pastor S. B. Andrews reports splendid services at Houlika Sunday with five additions.

Trustees of the Baptist Memorial Hospital met in Memphis last week. Dr. W. T. Lowrey, president of the Board, reports all the work in good condition.

The percentage of increase of Baptists in New South Wales, Australia, was the largest of any denomination, Catholics the smallest, but Congregationalists lost.

A Christian daily paper has been started in Japan sponsored by the "Y" Secretary. Hitherto Christians in that country have bought space in the leading secular dailies.

The ordination service of Deacon Kelly at Sartartia, service scheduled for last Sunday, was postponed on account of the illness of Pastor Sullivan.

Brookhaven church will have a young people's revival in the summer led by Prof. Chester Swor, and a meeting in the autumn for all the church and community.

J. W. Carlin, 85, died recently in Rome, Ga. He was for some years missionary in China under appointment of the American Baptist Missionary Union.

Some Baptist churches in Italy have been closed by the government at the instigation of the Catholic church, the same people that complain of persecution in Mexico.

The church at Clinton Sunday passed resolutions of respect and affection for Dr. B. H. Lovelace who was pastor for more than thirteen years, until the time of his death Jan. 8. These resolutions were prepared by Prof. Chester Swor and will appear in the Record as soon as possible after received.

We cannot understand this from a paper which devotes a good deal of its effort to advocating church union: "German Protestants now realize—even if some American Protestants have forgotten—that there are some things more important for a church than solidarity and a commanding voice." Maybe the day is breaking in some quarters.

At the Statewide Sunday School Workers' Conference to be held at First Church, Jackson, Feb. 3-4, beside our own state workers, there will be the following speakers representing the Sunday School Board in Nashville: Drs. T. L. Holcomb, N. R. Drummond, P. E. Burroughs, Messrs. Douglas Hudgins, Harold E. Ingram, Davis C. Cooper, A. V. Washburn, Misses Florida Waite, Mary Virginia Lee, Mary Alice Biby, Blanche Linchicum, Elizabeth Cullen, Allene Bryan, Mr. Fr. Leavell, Dr. Homer Grice, Miss Leona Lavender and Mr. B. B. McKinney.

At the suggestion of brother G. C. Hodge, a number of the brethren have agreed to supply at Water Valley for Pastor Metts while he is recuperating from his operation.

Dr. Chas. F. Leek in The Alabama Baptist gives a list of 13 Hollywood celebrities who died before reaching the age of 40. And there's a reason.

The children of the Baptist Orphanage will give a program at First Church, Brookhaven, Sunday morning occupying the usual eleven o'clock hour. It is hoped to have representatives from many churches present from all over the county.

The church at Clarksdale last Sunday called as pastor Rev. N. D. Timmerman of Cameron, Texas. It is understood that the church has reason to believe that he will accept the call. In case he comes, he will find a great field for service and a cordial welcome from all the Mississippi Baptists.

Our people in Mississippi specially and throughout the South generally are interested in what Dr. J. B. Lawrence does. He is a versatile man. He is a fine platform man, an excellent executive, and a writer of good books. The latest book from his pen and brain and heart is "The Bible A Missionary Book." Dr. Lawrence is both a student of the Bible and a mission secretary. It is not surprising that to him the Bible is a missionary book, and he makes it evident to others. After a chapter in which he shows the general nature and purpose of the Book as a whole, he takes up the books separately and gives an interpretation and summary of their teaching, always with a missionary purpose. Even independently of their missionary messages, the treatment by Dr. Lawrence gives a helpful analysis of the books which will be useful to Bible students. They are very brief, the whole book having only about 140 pages, published by the Home Mission Board in paper covers and selling for 40c each.

Our younger folks in Mississippi did not know Evangelist Sid Williams very well, but some of the older ones recall him with love and admiration. He passed away recently in a hospital in San Antonio. He has lived and labored many years in Texas, for fifty years an evangelist. He was never pastor, so far as we know, but did the work of an evangelist, and honored the Lord and his office. He was born in Mississippi, at Starkville, if we remember correctly. He was reared an Episcopalian but became a Baptist from conviction. He was a student in Mississippi College in the days of Dr. Webb's presidency. He was not a great preacher by some standards, but measured by results he was a great minister of Jesus Christ. He had a faith that was child-like and conquering. He believed God with all his heart. He had access to the throne. God heard and assured him. He often announced the answer to his prayers before the answer came and God never disappointed him. We were never personally associated with him, but loved him for the sake of Him whom he served. Thank God for his life.

AN IMPORTANT MATTER

The Statewide Conference being promoted by the Sunday School Board and the Sunday School Department of the Mississippi Convention Board, as we believe, is a very important conference. We have requested one brother in each association to become responsible for enlisting and bringing to Jackson for that conference, the workers from his association. There will be 18 workers from the Nashville office attending and directing these conferences. We give you herein below the program for the conference.

Monday, February 3

A.M.

10:30—Music—B. B. McKinney.

10:45—Devotional—J. E. Byrd.

11:00—Dr. P. E. Burroughs.

11:30—General Conference.

11:55—Dr. Holcomb.

P.M.

12:15—Lunch.

1:15—Music—B. B. McKinney.

1:30—Department Conferences—

1. Cradle Roll
2. Beginners
3. Primary
4. Junior
5. Intermediate
6. Young People
7. Adult
8. Extension
9. Vacation Bible School
10. Training
11. General Organization

3:30—Recess

3:40—General Conference

Mr. Leavell—15 minutes

Dr. Grice—15 minutes

Miss Lavender—15 minutes

4:25—General Conference

5:15—Supper

6:45—Music

7:00—Devotional—J. E. Byrd

7:15—Department Conferences

8:45—Music

8:55—General Conference

9:30—Dr. Holcomb

9:50—Adjourn

Tuesday, February 4

A.M.

8:30—Music—B. B. McKinney

8:45—Devotional—J. E. Byrd

9:00—Department Conferences

10:15—Music—B. B. McKinney

10:25—General Conference

11:00—Dr. P. E. Burroughs

11:30—Dr. R. B. Gunter

12:00 M.—Dr. Holcomb

P.M.

12:30—Final Adjournment

—BR—

The church at Canton recently increased the salary of Pastor L. B. Campbell, the fourth time in as many years.

We salute the new officials beginning their period of service in the state this month and pray God's blessing upon them.

Sparks and Splinters

Dr. Theo. F. Adams of Toledo, Ohio, accepts the call to First Church, Richmond, Va., vacated some time ago by Dr. C. W. Daniel.

Pastor J. M. Metts is expecting soon to be back in Water Valley after a successful operation in Philadelphia, Pa.

We are sorry to learn that the building of Mt. Vernon Church near Columbus was burned last week; no insurance. W. E. Hardy is pastor.

The Word and Way of Missouri thinks that Paul's "Thorn in the flesh" was not some physical handicap, but his entire carnal nature, "all the weaknesses of the flesh."

Sunday was a very fine day in Union Church: Increased attendance at all services; one addition to the church; seven new B. T. U. members; over \$2,500.00 subscribed on church budget.—Montie A. Davis, Pastor.

A bill has been introduced in the Mississippi legislature prohibiting the sale of beer. W. C. Wallis of Tippah and E. E. Autrey of Benton are sponsoring the bill. Thank the Lord for men like this in the legislature.

Central Mississippi Pastors' Conference in the monthly meeting, Feb. 10, will give the entire period to the study of the Epistle to the Ephesians. Any others interested are invited to attend, First Church, Jackson, 9:30 A. M. to 12:30 P. M.

Mr. Ollie B. Webb for long a resident of New Orleans, active in his church as a layman, a member of the Hospital Commission, has moved to Texas and surrenders his place as a member of the commission. He is a railroad man who puts his religion first. He will continue to serve in Texas.

Certain members of the state legislature are starting on the right road. A resolution has been introduced and will be presented to the House and Senate, demanding that sheriffs and other peace officers enforce the liquor laws or be prosecuted for negligence of duty. Now let the people take up the fight and see that the officers are supported in every effort to enforce the law.

Bellevue Church, Memphis, R. G. Lee, pastor, had 523 additions in 1935, of whom 134 came by baptism. The Sunday school averaged 1,654. The B. T. U. 366. Total offerings \$61,125.01. There are 651 tithers out of 3,899 members. About two-thirds of the members pledge to the budget. The mission offerings were \$8,410.93. In eight years there have been 1,167 baptisms. Total to missions \$91,296.51.

The Baptist Hospital in New Orleans had a fire in the operating section of the building last week with damage amounting to \$1,000, covered by insurance. It was about 8 o'clock A. M. just before several operations were scheduled. But due to the fact that the building is fire proof and that the Hospital force responded promptly, the fire was soon out, and all operations were performed.

A dispatch from Washington last week announced that the Social Security Board had appointed Dr. Murray Webb Latimer as director of the Bureau of Old Age Benefits, handling benefits to all persons over 65 years of age. He continues as chairman of the railroad retirement board. Dr. Latimer is a son of Prof. M. Latimer, Head of the Greek Department in Mississippi College.

The Rienzi Baptist Church last Sunday unanimously called brother Clarence Palmer for another year with an increase of 33 per cent in the salary. During the year 1935 this preacher, in addition to the conducting of revivals, conducted more than 230 services in jails, county poor homes and for the colored people, with more than 100 professions in these services. In addition to this, he made an extensive tour through the West to California, to Old Mexico, and to the Pacific Northwest.



DR. F. S. GRONER

Honored on Founders Day at Baptist Hospital in New Orleans

This year for the first time the Southern Baptist Hospital in New Orleans observed Founder's Day, on January fourteenth, in honor of Dr. Frank Shelby Groner, who from the beginning has been chairman of the Hospital Committee and the Commission. A portrait of Dr. Groner had been made for the Hospital, a good piece of work, but hardly showing him as handsome as he is. This was unveiled near the conclusion of the program by his beautiful little three year old granddaughter. The ceremonies were in the Hospital chapel where were gathered the hospital people, some of the state, practically all of the Southwide commission, representatives from the Baptist Bible Institute and the churches of New Orleans. Dr. F. M. Purser is the representative from Mississippi. The address was made by the editor who was a member of the original commission. He spoke of the Bible justification for memorials, of the vision of Dr. Groner, his response to a need, the conflict and the victory. Dr. Groner made a beautiful and informing response, giving much of the history of the hospital movement. Dr. Groner was a successful lawyer, a good pastor, the able mission secretary of Texas Baptists and now President of the College of Marshall. Many expressions were heard of the high estimate of Supt. L. T. Bristow's work who has been the head of the institution from the beginning. It has never had a deficit but pays its bills promptly and pays off its bonded indebtedness out of its operating receipts. It is an institution rendering a great Christian service and destined to larger service. The grounds are beautifully kept. It was the editor's pleasure to sit in with the commission in their business session and to have lunch with them at the Hospital.

Mrs. M. J. Katz after twelve years of service resigns as manager of the Baptist Book Store in Louisiana, because she needs rest. The State Board passed appropriate resolutions of appreciation.

Miss Ruth Provence has been elected Young People's Secretary of the W. M. U. of South Carolina. She is a daughter of Dr. and Mrs. H. W. Provence who were two years at Clinton. She is a graduate of the Greenville Woman's College and the Louisville Training School.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

REV. S. R. YOUNG

The passing of Rev. Samuel Robert Young removes one of the old landmarks in the Baptist ministry of Mississippi and one of the most lovable and faithful men among us. He was a native of South Carolina, served in the Confederate Army, fought at Gettysburg, came to Mississippi in 1866, was married in 1867, ordained to the ministry in 1881.

His service was mostly in Union Association of which he was moderator for twelve years. He was ordained by Chapel Hill Church in Hinds County and was pastor there within a short time of his death. He was pastor also at Port Gibson and Anguilla, also at Pine Bluff, Pleasant Hill and Antioch. He was also state senator from Claiborne County for several terms and was highly esteemed for his integrity. He was nearly 91 years of age at his death.

Brother Young had made his home in Jackson for the past few years, was a member of Calvary Church, which he served for a while as pastor's assistant. He was greatly loved by all who knew him. He had baptized about 4,500 people. His burial service was at Calvary Church, conducted by Drs. King, Hewitt and Decell, burial at Cedarlawn. He is survived by two sons, three daughters, thirteen grandchildren and fourteen great-grandchildren. His service to his generation was far reaching and his rest and reward are assured.

Rev. W. L. Howse of Jackson has been called to Salem church, Hinds County, and has begun work with them.

Louisiana College (Baptist) has an enrollment of 344, the largest in its history with the exception of one year.

Missionary J. Frank Ray, 31 years in Japan, recently gave a number of lectures on Japan in Blue Mountain. He is a native of Tippah County.

Baptist Bible Institute is praying for gifts to meet \$8,820 interest due Feb. 1. Pray with them and send any gifts, small or large, to President W. W. Hamilton, New Orleans, La.

Dr. R. Q. Leavell of Gainesville, Ga., conducted early this year a Bible study in Luke, preparing his Sunday school forces for the lessons in Luke and Acts. A good introduction.

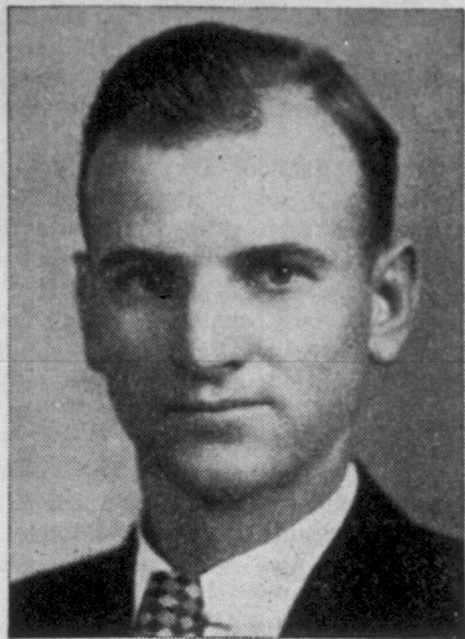
By voluntary contributions, Louisiana Baptists will send their Sunday school and B. T. U. secretary, Kearnie Keegan to Zurich, Switzerland, to attend the world-wide convention of Baptist Young People in 1937.

Dr. J. W. Dickens, several years ago pastor at Crystal Springs, has recently begun work in the hospitals in New Orleans as hospital missionary, employed part time by New Orleans Baptists.

Pastor H. O. Hearn formerly at Lyon now pastor of Calvary Church, Bogalusa, will begin erection of twelve new class rooms on Jan. 15. The church has raised the pastor's salary \$25 per month and increased its pledge to the Co-operative Program 50 per cent. The church has also established a storeroom where food and clothing will be stored to take care of the needy.

Our office force this week is disturbed by the necessity of two operations among our large family connection. On Monday Mrs. A. L. Goodrich underwent a major operation at the Miss. Baptist Hospital. On Tuesday Mrs. French, office secretary for the Record and the Sunday School Board, was operated on. It is too early for detailed reports. But we are all hopeful and prayerful.

We know of no service more potential for good than the "Institute for Baptist Preachers to be held at the Colored Baptist Church at Ocean Springs, Jan. 27-30." The subjects are vital and practical, involving the preacher, the church and their tasks. Those participating in this institute are Noble Y. Beall, missionary of the Home Board, Pastors J. E. Barnes, G. C. Hodge, W. A. Murray, C. A. Krapfenstein, J. F. Brock, A. B. Barry, J. W. Lee, N. O. Patterson, J. G. McQueen, R. G. Thomas, L. L. Roberts, W. S. Allen, E. S. Flynt, and H. P. Williams.



INTRODUCING REV. JOE BURTON, PUBLICITY SECRETARY OF THE HOME MISSION BOARD
J. B. Lawrence, Executive Secretary
Home Mission Board

This will introduce to the readers of this paper Reverend Joe Burton, Publicity Secretary of the Home Mission Board of the Southern Baptist Convention.

Brother Burton was elected at the annual meeting in November and began his work with the Board January 1st. He is a young man only twenty-eight years of age, married, has one child; he is an A.B. graduate of Simmons University, Abilene, Texas, and has a Masters degree from Southwestern Seminary.

He comes to us from Texas and is very highly recommended by those who know him intimately. I quote a paragraph from a letter received in reply to inquiries that I made asking for information concerning him and his work before he was elected.

This paragraph comes from letters written by members of the faculty of Simmons University and is as follows:

"He made a very fine record here as a student, graduating magna cum laude in 1929. While here he was editor-in-chief of the Brand, our college weekly; was president of the Press Club; president of the intercollegiate Press Association of Texas; junior debater; and won many other honors."

There is another story that I would like to tell, if space would permit, in connection with the selection of brother Burton as Publicity Secretary.

The story has to do with his divine call into the particular work for which we have selected him and the leadership of the Holy Spirit in bringing together the Home Mission Board and brother Burton for this task. His testimony is, that since his college days he has felt a distinct and definite call of God to the field of religious journalism or publicity work. Under this urge he sought a conference with Dr. Jenkins, pastor of the First Baptist Church, Abilene, and in this conference Dr. Jenkins suggested that the Home Mission Board might have a field for his service. As it happened, the Home Mission Board was in the field for a publicity secretary. Those in authority had sought the leadership of the Holy Spirit, for the motto text of the Home Mission Board is Phil. 4:19, which reads: "And my God shall supply every need of yours according to His riches in Christ Jesus." Thus, providentially we were led, brother Burton to seek a place where he could answer the call of God in his life work and the Home Mission Board to seek a man who had a divine call for a specific task.

On Jan. 19 Southside Church, Birmingham, celebrated its semicentennial. Pastors were W. C. Cleveland, J. J. D. Renfro, P. T. Hale, A. C. Davidson, H. P. McCormick, Preston Blake and the present pastor J. E. Dillard.

LET GOD DO IT

By H. H. Smith

This heading is not irreverent slang—or any kind of slang. These thoughts were suggested by the Cole Lectures for 1934 by Dr. Shailer Mathews on "Creative Christianity," in which these significant words were used: "Defeatism has always been able to rationalize itself by passing over to God the duties that really devolve upon men. One cannot listen to many public prayers without feeling that prayer is being made a substitute for duty."

Dr. Mathews has laid his finger upon a weakness of the church which is as old as Christianity itself. The Epistle of James, which has been called "The Gospel of Common Sense," bears down severely on those who substitute faith or prayer for Christian activity. Our Lord emphasized the truth that knowledge should lead to action. "If ye know these things, happy are ye if ye do them." He taught that we should love our neighbor, and enforced the truth by the story of the good Samaritan, whose love bore fruit in benevolent deeds. The rewards of the faithful are the results of practical efforts: "Inasmuch as ye have done it unto the least of these my brethren."

About twenty years ago, when state-wide prohibition was being voted upon in Virginia, the writer heard a brother say: "I don't expect to vote. Christ will return to earth soon, and these matters will be settled then." A great many people have been ruined by liquor during the past twenty years; but if the Christian Church had put forth no efforts against this evil, many more would have been destroyed by this great foe of mankind.

But even among those who are considered strictly orthodox there are many who are still in the grip of this old heresy: "God will do it; just call upon Him." God will do it, but only through human agencies. A man was once praying for the conversion of a friend and used this expression: "O Lord, touch him with thy finger." Then a voice seemed to say to him, "Thou art the finger of God." One of the pioneer missionaries (Hudson Taylor, was it not?) said that, as a young man interested in the salvation of the Chinese, he used to pray very earnestly that God would save China. Like many others since his day he seemed to think that if only a sufficient volume of prayer could be offered in behalf of China, God would be persuaded to save that great nation. One day as he was earnestly pleading for China he seemed to hear a voice from heaven: "My child, I intend to save China, and if you will consecrate your life to this cause, you may have a part with me in the salvation of these people." Then it was that he realized that the salvation of China waited not upon prayer to move God; but upon the cooperation of Christians willing to devote themselves to this cause.

After centuries of missionary inactivity among the churches, a young preacher, moved by the Holy Spirit, arose in a convention and said: "Have the churches of Christ done all they ought to have done for heathen nations?" A startled old minister cried out, "Young man, sit down! When God pleases to convert the heathen world He will do so without your help or mine either." But the young man—William Carey—was not content to let the matter rest there, and the result was the birth of the modern missionary movement among the Protestant churches of the world. From that day to the present—some 150 years—the missionary cause has prospered in proportion as men and women have let their prayer for the coming of the kingdom of God upon earth lead to action.

"Let God do it." This destructive heresy is causing untold suffering and sorrow to many today. Every now and then we read of some one who has been overcome by the burdens of life. He felt that a heartless world was against him. Unemployment, homeless, debt, hungry children—life's burden seemed intolerable and his life was suddenly and tragically ended. And within

a short distance from his home were a dozen Christian families, with enough and something to spare, who might have relieved distress and averted a sad tragedy had they been "doers of the Word" and alert for opportunities to aid the unfortunate. "Lord, bless the poor and the needy," was the prayer of a wealthy man, when another said, "Now, give me the keys to your corn crib and I'll go out and answer your prayer." God cannot answer all of our prayers—we have to answer some of them ourselves.

Sorrow and suffering because of the heresy, "Let God do it"? Yes. Many a poor child is maimed for life, or dies from burns or scalds, or is crushed beneath motor vehicles because a thoughtless mother has not carefully shielded her child from these dangers. We know that in this present life some accidents are unavoidable; but God is grieved and human hearts are made sorrowful because of negligence and carelessness. It is not exercising faith but tempting the Lord for a mother to say: "I never worry about my children; I commit them to the Lord who provides a guardian angel for these little ones"—and then fail to do her part in protecting them from the manifold dangers about them. God does not want us to worry, neither does He want us to distrust Him; but we must not blame a "mysterious Providence" for the sorrows we bring upon ourselves through our own carelessness or negligence.

Ashland, Va.

HOSPITAL FOUNDER'S DAY

By Juanita Creech, New Orleans

"Founder's Day" was inaugurated at the Southern Baptist Hospital January 14, 1936, and exercises held in the chapel were largely attended by Baptists from many sections of the South. Indeed, it was difficult to seat all who came.

Dr. C. B. Arendall, of Mobile, Alabama, presided, and Rev. P. I. Lipsey, editor of the Baptist Record, Jackson, Mississippi, was the speaker of the day. Dr. Lipsey reviewed the history of the hospital and spoke of both religious and secular memorials. He paid tribute to the work of Dr. Frank S. Groner of Marshall, Texas, president of Marshall College, president of the Southern Baptist Hospital Commission and leader in the movement for the establishment of the Baptist Hospital in New Orleans, which was opened ten years ago.

Following Dr. Lipsey's talk, 3-year-old Ruth Groner of New Orleans, granddaughter of Dr. Groner, unveiled a life-size oil painting of her grandfather, which was presented to the hospital.

In the response Dr. Groner told of the work that was necessary to get the Southern Baptist Convention to establish the hospital. He praised the interest being shown in the institution not only by local Baptists but by Baptists throughout the South.

Other participants in the exercises were Dr. S. E. Ewing, of St. Louis; Rev. H. E. Kirkpatrick, of Minden, Louisiana; Dr. Weston Bruner, of Portsmouth, Virginia; and Rev. W. A. Kuykendall, of Elida, New Mexico.

Twenty years ago there was initiated a movement in the Southern Baptist Convention which led to the appointment of a committee on hospitals. Dr. Groner was named chairman and began a systematic study of church hospitals, making an annual report to the convention. Ultimately, it was proposed to establish a Baptist hospital in New Orleans. In 1924 ground was broken and in 1926 the institution was opened.

The committee in charge of the exercises was composed of C. B. Arendall of Alabama; Allen S. Cutts of Florida; and O. B. Webb of Texas.

Rev. F. H. Miller has resigned the care of the church at Mashulaville after nine years of fine service. He went there after finishing his work at Mississippi College. He is available for service elsewhere as the Lord directs.

EDITORIALS

A BETTER WAY

Occasionally you hear of a man or woman who is sufficiently grateful for being raised up from affliction or for some member of the family being raised up from sickness and suffering, to endow a hospital, or a ward or a room, or to make a magnificent gift to some other benevolence. Certainly these are times for gratitude. But why should not people be grateful for not having been sick, or not having undergone sufferings or loss? Surely this is greater cause for gratitude than for having had misfortune and being delivered from it.

Somebody picked up a man who had been run over by a wagon and four horses. Putting him on his feet and finding him slightly bruised but with no serious injury, his comforter said, "Friend, you certainly ought to be grateful," To which he received the reply, "I hardly see why I should be grateful that a wagon and four horses ran over me."

It is well to be grateful for deliverance. But what about the many of us who have suffered no dangerous experiences from which to be delivered. The Psalmist said, "Bless the Lord O my soul and forget not all his benefits . . . who healeth all thy diseases, who redeemeth thy life from destruction." But what about the many of us who have had no diseases? Surely we too may show our gratitude not only in words, but in deeds of service, and in gifts which shall honor Him who has kept us in safety. The way is always open. There are people and causes in need.

BAD DREAMS

Dreams are a queer thing; the queerest things in all our experiences. We wish some psychologist, who knows everything about how the mind works, would get busy and find out, or tell us if he has already found out why the mind devises things while the body sleeps, which are psychologically impossible when the body is awake. But the human mind is a queer thing and does queer things.

We are thinking now however of the bad dreams which a lot of folks have when their eyes are open; we mean their physical eyes. They can give "Alice in Wonderland" a quarter of a mile start on them and see the queerest things imaginable; all sorts of distortions of facts, and an aggregation of hobgoblins that puts to shame a book of ghost stories.

For one thing the near psychologists and semipsychologists tell us that the stuff that dreams are made of is what we have heard about during our waking hours. Many a child has been afraid to go to bed at night after listening to a string of ghost stories, for he was sure he was going to dream about all this and be scared in an inch of his life. And sure it is that the brethren who are seeing nothing but distressing and horrible things in our denominational life, have been filling their minds up with insinuations, innuendoes, detractions, charges of corruption and wrong-doing on the part of leaders in denominational work. It is pitiful to see good people who have listened to critics of the Lord's servants until their minds are surcharged with doubt, suspicion, apprehension that everything is going to the bow-wows, or has already arrived. They are simply having bad dreams, afflicted with the nightmare habit.

Years ago riding on a sleeping car which was close to the engine, we dropped off to sleep while lying on our back. In no time the noise of the engine led us to dream we were shut up in a hogpen with angry swine snorting and snapping at us till we were in a great mortal peril. We waked to find it a dream, turned over on the right side, went to sleep and were soon dreaming again. But this time the noise of the engine was turned into an orchestra, and

we were listening in delight to an oratorio. There are brethren who are having nightmares about denominational leaders and programs who just need to turn over.

You can have a bad dream from sleeping in a cramped position, or from being buried under the weight of too much cover. In either case, the circulation is impeded and you will never get rid of your nightmare till you get straightened out and get a good circulation. You can even cure a case of "cholly hosses" by getting up and standing straight on your feet. If people will get up and get busy trying to carry out the will of Christ to witness for Him and minister to others in His name, it will cure a heap of the griping about the leaders all being in the wrong. The people who are really busy doing missionary work have no time nor disposition to complain about the way other folks do it.

Of course everybody knows that bad dreams are caused by eating something which disagrees which is like feeding on cactus and thorn bushes. While his like feeding on cactus and thorn bushes. It is made up of criticism and slander. To come into contact with it is like sleeping on a bed of nettles. And those responsible for it are like the demoniac living amid the tombs, cutting himself with rocks and crying out day and night, till people do not wish to pass that way. We do not know of anybody who is doing the devil's work more effectively than those who are accusers of the brethren. The devil is known as the adversary. He is against everything and everybody who is trying to do the Lord's work.

Most Baptists in Mississippi are catching step and trying to keep step in the onward march of the work of the kingdom. It is a great pity that any should spend their time complaining. The body of our people are more and more trying to carry out the will of Christ in ministering to the needs of a lost, perishing, sin-cursed world. Every man and woman is needed in the task. And we are needed full length and full strength. It is a glorious task, a big task, one that takes us all and all that is in us. We ought to do it "worthily of God." All the resources of heaven and earth are committed to it. Jesus said, "All authority in heaven and earth is given me . . . go—make disciples, baptize, teach."

It ought to fill our souls with joy that he gives us the glory of sharing in it. Those who seek to carry out this commission of Jesus are our brethren, fellow soldiers. It is time for all complaining to end and full cooperation to begin. Mississippi Baptists have a great, an inspiring program. It is time to awake out of sleep, to banish the bad dreams of the night and to put on the armor of light.

THE CYNIC'S SNEER AND THE ANSWER

The fourth Psalm by the American translators is called an "Evening prayer of trust in God." It is indeed an expression of faith in God amidst much that would destroy faith. It is a picture of peaceful and calm assurance in a world of confusion, doubt and cynicism. There are always plenty of factors which tend to disintegrate and destroy faith. And religious people are not immune to these.

In the sixth verse of this Psalm there is a cry of despair amid the clamor of the world which tend to draw out all the voices which sustain our faith. David says, "Many there are that say, Who will show us any good?" This is the wail of defeat. It is the cry of those who have seen so much that is bad that they despair of seeing any good. They have seen so much of the weakness of people that they have lost hope in God. They have been so often disappointed by seeing the bad there is in the world, in folks, that they are ready to deny that there is any good.

Anybody can make out a bad case against the world. It is easy. One of the most disappointing things in life is to see the weak spots, the bad spots in good people. They are there in plenty

and they are a great shock. Why should it be in a world which God made? Why should it be in people who are called by his name? And some are ready to cast overboard the whole cargo as not worth saving.

David himself was not always proof against such experiences. In one of the Psalms he says his feet had well nigh slipped. He was thinking thoughts against God's justice. Read Ps. 73. Then he corrects himself and says, "If I had said, I will speak thus, behold I had dealt treacherously with the generation of thy children." He saw another vision when he "went into the sanctuary of God."

In this fourth Psalm, he says, "Many there are that say Who will show us any good." It was an era of cynicism. Men were turning their tongues loose to revile everybody and they distrusted everybody. And you cannot distrust everybody without coming to distrust God. If there is no good in people then not only there is something wrong with the world, but there is something wrong with the whole business of religion. To doubt all men is to doubt that God has anything to do with the world. To snarl at God's people will lead to snapping at God.

But what is the answer to all this skepticism? David gives it in the same verse: "Jehovah, lift thou up the light of thy countenance upon us." We who believe in God will call upon Him, will call upon him to reveal himself. We know God is in His heavens, though all may not be right with the world. And he can make it right. He alone can make it right.

This is a good time to pray, to pray in faith, to pray for the revelation of the power and favor and goodness of God. David had had experience with him and he knew that God would help. He says, "Thou hast set me at large when I was in distress . . . Jehovah will hear when I call unto Him." And he doesn't hesitate to give his testimony and to urge all men to look to Him. He rebukes their "loving vanity" and seeking after falsehood, the following of worthless aims, jack o'lanterns that lead to the quagmires of doubt. He says, "Stand in awe and sin not. Commune with your own heart upon your bed and be still. Offer the sacrifices of righteousness, and put your trust in Jehovah." He says, "If you will quit sinning and turn to the Lord, the whole world will look differently to you."

This is a message that our age greatly needs. Will you help to pass it on to them?

SUNDAY SCHOOL ATTENDANCE JAN. 19, 1936

Jackson, First Church	512
Jackson, Calvary Church	386
Jackson, Griffith Memorial Church	451
Jackson, Davis Memorial Church	270
Jackson, Parkway Church	96
Jackson, Northside Church	60
Brookhaven, First Church	314
Laurel, First Church	492
Laurel, West Laurel Church	442
Laurel, Second Avenue Church	227
Laurel, Wausau Church	70
Laurel, Mt. Oral Church	67

Dr. Jno. L. Hill of Nashville supplies the pulpit of First Church, Dallas, during January.

Dr. J. B. Tidwell, head of the Bible Department in Baylor University, has given us a new book published by the Broadman Press (S. S. Board) of Nashville. It is entitled "Thinking Straight About the Bible," and answers the question, "Is the Bible the Word of God." Our people need books of this kind by men of this kind, in a day when the supernatural nature of the Book is being played down, and the word of God is being denatured. Dr. Tidwell largely lets the Bible speak for itself. He gives a section to "Indirect Claims," two sections to "Direct Claims," one to "Justification of Its Claims," one to "Great Truths," and a final section to "Study of the Bible." Our people need to read and pass on to others books which confirm their faith and build up the Christian life. The price is \$1.25. Order from the Baptist Book Store.

The Five Thousand Club Will Succeed If Pastors Will Help

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

There are five thousand members in the Baptist churches of Mississippi who will pay \$1.00 per month if properly informed and encouraged by their pastors. This statement is made without fear of contradiction. There are five thousand members who are sufficiently interested in paying Baptist debts and in maintaining the honor of their denomination to cause them to give \$1.00 per month over and above their regular gifts. All they need is the information and the opportunity which the pastors can furnish them. Pastors can defeat the plan, or they can make a success of it. There are five thousand members ready for the challenging leadership of the pastors. If the pastors of the State want the debts of Mississippi Baptists paid, they can be and will be paid. There is no doubt of this.

The truthfulness of the above statements have already been verified by some pastors who have led out in their churches. When Reverend G. O. Parker, pastor of Magee Church, announced the plan to his church, seventeen hands went up for membership in the Five Thousand Club for \$1.00 each per month for Mississippi Baptist debts. Encouraged by this manifestation, the pastor has ordered thirty pledge cards. Thirty members giving \$1.00 per month will yield in a year's time \$360.00. This church has been a good contributor in our debt campaigns, but has not given as much as \$360.00 a year for that purpose. But thirty members giving \$1.00 per month can give \$360.00 a year without any embarrassment. This church is also a regular and liberal contributor to the Cooperative Program. Brother Parker will also serve as Associational Chairman for Simpson County in the campaign for membership in the other churches of the association.

Reverend J. M. Walker, pastor of Aberdeen Church, accepts the chairmanship for Monroe County Association and has ordered 500 pledge cards.

Dr. J. D. Franks, pastor of the First Church, Columbus, announced the Five Thousand Club plan to his church and immediately the responses exceeded the amount given by the church last year for Mississippi Baptist debts.

Dr. J. S. Riser, pastor of Lowrey Memorial Church, Blue Mountain, presented the plan and immediately twenty members joined the club. He then ordered sixty pledge cards.

Dr. E. H. Westmoreland, pastor of Leland Church, has ordered 250 pledge cards. Some of his members will take several memberships. Some are making it a family affair by taking a membership for each member of the family. This request for cards comes after the church had already increased its gifts for 1936 over the gifts for 1935 by 25%. A church never dies by giving.

Dr. W. T. Lowrey, who has been, is and always will be dependable, was one of the first to join the Five Thousand Club.

Mrs. J. A. Anderson, State Chairman for the women, made her first report by sending names of twenty-two members and an order for 2,150 pledge cards to be sent to the District Chairmen of the State.

Dr. T. F. McCrea, who is in California for his health and is in Northern Baptist Convention territory, saw in the Baptist Record announcement of the plan and sent his subscription for both the Hundred Thousand Club and

the Five Thousand Club, and a money order for January for each and will send \$2.00 each month. He is also, in his affliction, praying daily for our Mississippi work for the Lord. When a man really prays, he also pays.

Pledges are coming in daily. Let's finish this task immediately—keep our honor—pay our debts—and have no more special campaigns.

—BR—

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

HELP MAKE IT 8,000

Total circulation last week, 7,266.

Total circulation this week, 7,766.

In nine-tenths of our Mississippi Baptist Churches there are several people who will subscribe if "asked." Pastor, you can "ask 'em." It will help your work for them to read the Record.

—O—

THEY'RE INVITED; YEA, URGED

Louisville, Noxapater, Shannon, Bunker Hill, Natchez, Sardis, Webb and White Bluff Baptists are receiving sample copies of this week's issue. The sample copy is our urgent plea to subscribe for your own Baptist paper.

—O—

WE HAD TO SAY "GOODBYE"

Last week we dropped from our mailing list 236 subscribers as shown below. We can't be everywhere at once—which means we hope someone urges them to renew. "Ask 'em—they'll renew."

Aberdeen 1, Avera 1, Amory 1, Blue Mountain 1, Brooklyn 1, Braxton 1, Blue Springs 1, Bogue Chitto 1, Bassfield 8, Brookhaven 4, Benton 2, Booneville 9, Blaine 7, Cotton Plant 1, Columbia 19, Coldwater 1, Crawford 1, Crystal Springs 1, Carson 2, Carrollton 1, Centerville 1, Crenshaw 1, Columbus 1, Charleston 1, Durant 1, Enid 2, Electric Mills 10, Elliott 1, Fulton 1, Florence 2, French Camp 1, Forest 2, Goss 6, Gatesville 1, Hattiesburg 3, Hazlehurst 2, Harrison 1, Indianola 1, Jackson 8, Kosciusko 1, Leaksville 1, Laurel 2, McCool 1, Madden 1, McComb 2, Macon, Concord Church, 31, Marks 1, Mashulaville 1, Monticello 6, Maben 3, Mendenhall 4, Natchez 1, New Augusta 1, Oxford 1, Pelahatchie 1, Perkinston 1, Pope 1, Phoenix 2, Prentiss 2, Philadelphia 3, Richton 2, Sontag 11, Sharon 1, Stampley 1, Starkville 1, Sumrall 1, Star 1, Summit 1, Senatobia 2, Shubuta 1, Sallis 3, Smithdale 2, Slate Springs 1, Silver Creek 5, Tylertown 1, Weathersby 1, Wyatt 1, Weir 1, West Point 1, Water Valley 2, Wiggins 4, Wesson 16.

Help us get 236 to take their places.

—O—

THANK YOU

Mr. John J. Paschal, Walnut Grove, Mr. J. L. Adams, Gloster, Rev. D. I. Young, Eden, Mrs. T. C. Lowrey, Blue Mountain, Rev. D. M. Metts, Prairie, Mrs. J. O. Ritter, Durant, Mrs. O. F. Grantham, Columbia, Mr. L. R. Browning, West, Mr. J. J. Vance, Union, Mrs. E. C. Pitts, Brookhaven, Mrs. Dee Hammett, New Augusta, Mrs. M. E. Smith, Sallis, Rev. A. T. Engell, Clinton, Mrs. L. C. Jones, Indianola, Dr. J. E. Byrd, Rev. W. D. Wallace, Rev. W. R. Storie, Dr. J. D. Ray, Mr. Clarence Smith, Rev. Carey Cox.

—BR—

She: "Why, Doctor, you told me to show my tongue and you haven't even looked at it."

Doctor: "No, it was only to keep you quiet while I wrote the prescription."—Ex.

—BR—

Patience is bitter, but its fruit sweet.—Rousseau.

"CHURCH MUSIC"—POINTED PARAGRAPHS

I. E. Reynolds

No. 8. "The Music Program Materials."

—O—

For this discussion we can do no better than to take Paul's suggestion in Ephes. 5:19—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"; and Col. 3:16—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Taking a composite of these two scriptures we have the following outline—first, what to use: 1. The psalms that represent the worship side of our church music to which may be compared the anthem, large choruses, and other special music of the larger forms; 2. Hymns, that represent doctrine and teaching to which may be compared the standard hymns of the present time, largely objective in their character; 3. Spiritual songs, that represent personal experience to which may be compared the better Gospel songs of the present time, subjective in character. Worship, doctrine, and personal experience in a general way constitute the elements that go to make up a church. To over-emphasize hymns or doctrine alone will result in Christian scholasticism. To over-emphasize spiritual songs or personal experience alone will result in emotionalism, fanaticism, "holy rollerism." Therefore, Paul was wise because he knew that it would take all of these forms to bring about a well rounded church music program, but all music used should be scriptural, devotional, doctrinal according to the Bible, of good literary construction, good musical arrangement, words and music properly fitted to each other, appropriate for the service, and practical in application. In the second place Paul mentions—1. The manner of presentation, speaking to one another words of comfort, salvation, inspiration, and so forth; 2. Teaching one another the words of life; 3. Admonishing one another to accept salvation, and have a deeper consecration. Not only did he mention the manner of presentation but he also, in the third place, mentions the condition of the hearts of those rendering the program—1. Singing with grace in your hearts; 2. Making melody in your heart; 3. Christ dwelling in you richly. Following this outline will result in the highest, truest, and most effective church music program.

—BR—

SPURGEON HEARD OF THIS MAN

By Rev. A. Cunningham-Burley

The Shouter

"I heard a man pray once at a prayer meeting, and he did shout and halloo at such an awful rate that I did not enjoy his prayer a bit. A friend asked him, some time afterwards, whatever made him make such an awful noise in prayer. 'Why,' said he, 'I have only been converted a very little time. I am the master of a vessel, and I used to storm and rage and go on at the sailors; and now when I get warm I cannot help making a noise. I begin to shout and halloo as I did before when I served the devil.' When I heard this, I said, 'Well, I hope he will go on with it.' I like to see the same zeal manifested in the cause of God that a man is accustomed to use in other things when he is really warmed up. We often see people who have been most earnest against Christ become most earnest for him. Look at Saul of Tarsus: you do not want a better instance. He is exceeding mad against Christ, and nobody can stop him, till the Lord says, 'I have seen his ways, and I will heal him.' And what short work God made of Saul of Tarsus. Three days made a perfect cure of his eyes; but I do not suppose it took three minutes to do the essential part of the healing in his soul."

THE GREAT MYSTERY

Sermon preached by Rev. R. R. Jones, pastor of the Southside Baptist Church of McComb, Miss., to the Pike County Baptist Association and by request of the Association sent to the Baptist Record for publication.

I Timothy 3:16

—o—

"Without controversy great is the mystery of godliness. God was manifest in the flesh, certified to by the spirit, seen of angels, preaching unto the Gentiles, believed on in the world, received up into glory."

These words present to us one of the most suggestive, one of the most comprehensive, and at the same time one of the most beautiful passages of scripture in all the realm of sacred literature which we may well study at this time when human reason, within and without the pulpit, is prone to question positive conclusions reached under the guidance of faith in the final authority of a personal God through His infallible word.

There are six links here riveted together by divine love which form a golden chain of wondrous truth:

- The mystery of divine manifestation.
- The mystery of the spirit's certification.
- The mystery of angelic attestation.
- The mystery of universal proclamation.
- The mystery of human appropriation.
- The mystery of the Saviour's glorification.

These are mysteries beyond controversy, but the eye of faith that can see the invisible, the hand of faith that can lay hold of the intangible, and the mind of faith that can know the unknowable, can look upon, grasp and comprehend these mysteries of Christ under the illuminating presence and guidance of the Spirit of Truth. May we have His presence and power as we study these wonderful words.

1. The Mystery of Divine Manifestation.

"God was manifest in the flesh." My friends, we see God in nature as we see the sun in a picture, we see God in the law as we see the sun in a cloud, but we see God in Christ as we see the sun in its clear beams, for He is "the brightness of the Father's glory and the express image of His person."

With divine egotism He said, "I and my Father are one." "No man cometh unto the Father but by me." "He that hath seen me hath seen the Father." "Believe me that I am in the Father and the Father in me." How necessary as merciful was this manifestation! The mind cannot grasp and the heart cannot love abstractions. Christ is God in the concrete, therefore notwithstanding the greatness of the mystery, we can know Him and love Him.

Pardon this simple illustration. A child of ten years of age comes into my study and says, "Please tell me the meaning of charity." From the dictionary I read to the child a clear cut definition of the word charity; but from this the child receives but little illumination on the subject. On the wall of my study there is a picture of a man giving alms to a poor beggar, and as I point to this picture it makes a clearer impression because it points toward the concrete, still there is something lacking. The child has only heard a definition as read from the dictionary and she has only seen a lifeless picture hanging on the wall. Down the street I know of a poverty stricken home. We visit this home and as we watch a saintly faced woman nursing and comforting a poor penniless invalid inspired only by Christian love, I say to her, "This is charity." Here is love manifest in the flesh, which even the child can understand.

The God of love was presented to this old world in its infancy by picture and type, symbol and ceremony; but man was groping in darkness until God was manifest in the flesh, for God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of God in the face of Jesus Christ.

2. The Mystery of the Spirit's Certification.

"Certified to by the Spirit." The Holy Spirit impressed the seal of His certification upon the divinity and messiahship of the Lord Jesus Christ. This work of the Spirit ante-dated His birth, extended through His human life and continued after the resurrection and ascension. The Son of God was conceived by the Holy Spirit, His early life was marked by the witness of the Spirit; and at His baptism the Father and Spirit gave their united testimony. He wrought and taught and preached in the power of the Spirit and through all the ages the Spirit has been revealing Him to the world. How futile would all our efforts be without this illumination, guidance and power. The early church had power without much organization. We have much organization with but little power.

3. The Mystery of Angelic Attestation.

"Seen of Angels." They followed Him from His Heavenly home, they sang at His birth to the shepherds on the plains of Bethlehem. They flew to His safety in times of danger, they ministered to Him after His temptation, they confronted Him in dark distress, and at the empty tomb they were the first to proclaim a risen Lord. While the citizens of earth treated Him with indifference or hatred, the citizens of Heaven were His guardian angels, watching His life with the tenderest of care from His birth to His resurrection, and the words of the Psalmist might well apply to Him. "He shall give His angels charge over thee to keep thee in thy ways." Well might we believe that the mission of angels did not end with the ascension of our Lord. If we had a keener spiritual vision we, too, might behold these Heavenly attendants and then we would have a more blessed realization of those inspired words, "The Angel of the Lord encampeth round about them that fear Him and delivereth them."

4. The Mystery of Universal Proclamation.

"Preached unto the Gentiles." At the first coming of Christ all religions were narrow in their scope, partisan in their purpose and bigoted in their spirit. This was true not only of the religions of the Romans, Grecians and Egyptians, but it applied pre-eminently to the religion of the Israelites—God's chosen people. No lesson was learned more slowly by the disciples from their patient Master than that salvation was not limited to those of Abrahamic blood alone. It was not until Peter had his vision on the housetop at Joppa that he himself realized that God was no respecter of persons, but that all who believed in Christ would be saved. Where would we be my friends had it not been for foreign missions? If this gospel had not been preached to the Gentiles we would be groping in midnight darkness, lit only by the dim light of nature. The gospel is for the salvation of the Christless and missions are for the salvation of the churches. The spirit of missions is the spirit of Christ and so much is this true that without this spirit no one can be in the church of Christ. Christ rings forth the two words, "Come" and "Go." The first He speaks to the lost soul as an invitation to come to Him for light, life and salvation. The second He speaks to the saved soul as His marching orders for the conquest of a lost world. There are four steps included in the blessed life—admit, submit, commit, transmit. The soul admits Christ as prophet, priest and king into his life; submits his whole being to His power; commits all of its interest and destinies to His keeping and then transmits by a blessed experience the doctrines of Jesus to a wrecked, ruined and lost world.

We would stagger and faint before the last great commission of our Lord, were it not for the fact that He placed the Great Commission between a declaration of His omnipotence and a declaration of His omnipresence. Just before He gave this great command He said "All power is given unto me, both in Heaven and on earth," and just after giving this great command, He said "Lo, I am with you always."

In Scottish history we are told that while Bruce was lying on his death-bed, he called to him his loyal followers and requested of them that after his death they would take from his body his heart and inspired by their love for him they would carry it through many dangers and perils back to the sacred sepulchre in the Holy Land. True to their promise, they set forth on this journey, the leader of the clan carrying the heart of Bruce in a casket swung about his neck. They succeeded in passing the sea, but when nearing the sepulchre in the Holy Land the Saracens came upon them in a fierce attack and for a while they faltered before the onslaught; but at the crisis of the combat the leader, unlocking the casket from about his neck and lifting it above his head, rang out the cry as he tossed the heart of Bruce before him saying, "In life we followed Bruce, in death we follow his heart," and inspired to superhuman bravery they went forward, scattered their enemies and marched on to victory.

In this Blessed Book is encased the heart's love of our crucified but now risen and ever-living redeemer. We should cast it before us and amid the dangers of our earthly combat, be inspired by our deathless love for Him, we too shall march on to victory in His name.

5. The Mystery of Human Appropriation.

"Believed on in the world." I want to emphasize if you please that little but great word "on." One may believe in Washington as a patriot, in Howard as a philanthropist, or in Newton as a scientist, but to believe "on" Christ means to let go all else and rest on Him and on Him alone for salvation.

The miner stands toward evening on the floor of the deep shaft waiting for the rope to let down the basket in which he is to ascend out of the pit and thence to his cottage home. Now when the basket has been let down to him, if he stands there and merely expresses his belief in the strength of the rope and the power of the wheel at the top to lift him he will never leave the shaft, but now he believes "on" the rope and the power of the wheel to the extent that he steps into the basket and now his belief having crystalized into an act, he ascends to the surface of the earth and to his home. Many men believe in Christ as a perfect man, as the greatest of teachers and the wisest of philosophers, but this does not assure salvation. It must be

"On Christ the solid rock I stand

All other ground is sinking sand."

6. The Mystery of the Saviour's Glorification.

"Received up into glory." Yes, wherever He was received glory appeared, and whatever He touched was glorified. By His presence motherhood was hallowed, childhood was blessed, manhood was redeemed, the home was purified, the workshop was honored, suffering was sanctified, death illuminated, and the grave was despoiled of its victory and transformed into a glorious gateway to the courtyard of the King's Palace. He is now to his footstool for His throne. His world-wide commission has been given to his bewildered disciples on the Mount and as He lifts His hands to pronounce upon them His benediction, He begins to ascend. He ascends higher and higher until a cloud receives Him out of their sight, and He is received up into glory. Perhaps the angels met Him as He rode on His chariot of clouds and when they reached the Gates of Pearl, all the Heavenly host burst into the singing of that royal anthem, "Lift up your heads, O, ye Gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in."

The word has gone forth that "this same Jesus which was taken up into Heaven shall so come in like manner as He went into Heaven" and the mystery of godliness will not be so great. Shadows shall be lifted and clouds shall be rifted and in glory of His second coming, we shall know not in part, but even as also we are known.

(Continued on page 11)

WATCHING GOD IN BIBLE STUDY The Part Played by the Human Characters in the Bible

III

Eldridge B. Hatcher

Perhaps some one will say, "I do not believe that this rule about 'watching God' supremely in our Bible study should apply to every chapter in the Bible, because in some chapters the human element is the most prominent feature. For example the sixth and seventh chapters of Judges give the story of Gideon from start to finish. He is the chief figure. Why then should we not give chief attention to Him?"

But if one will read those chapters carefully he will, I think, discover that, not Gideon, but God, is the chief figure. It is God who initiates the movement. He approaches Gideon with a proposition and throughout the story He is using Gideon as the clay which He must mould and as the instrument through which He must work. The victory of Gideon at the end is really the victory of God, because He succeeded in changing Gideon from a doubter into a whole-hearted believer.

Is not this world-wide exaltation of the human elements in the Bible, to the neglect of God, tending to drain our worship of its vitality and to take the heart out of Bible study and out of our present-day Christianity?

Why then were Abraham, Moses and the other Bible characters put in the Bible? They seem to have been put there, not as heroes, but as weak, sinful, needy persons. In my Bible class this morning we had the chapters about Abraham and his various sins and failures.

Why then was so much said about Abraham in the Bible? Was it not to show what a God of infinite Grace can and will do in and through even a weak, sinful man who will depend absolutely upon Him? Abraham came to yield more and more in faith to God until at the end, he offered up his only son at God's command. When Jehovah finished with Abraham he stood forth as a glorious figure, and God, not Abraham, deserved the praise.

The Bible is a picture of God, the Potter, moulding human clay. But bear in mind that this picture of God is not a photograph. In a photograph the person seems static, unchangeable. But in the Bible we have a moving picture of God in action. We actually see the Divine Potter as He works on the clay, making it what He will as the clay lies plastic under his hands. We see Him as He handles Abraham, calling him from his home, receiving his various responses, encouraging and cheering him, pouring wealth into his hands; and thus this moving picture, from chapter to chapter, shows the Potter busy at His task. Surely then it is the Potter whom we should chiefly watch and praise and not these human characters. The crucial question facing every Bible student is "Will you in your Bible study give chief attention to the human elements in the Bible, or to God?"

Dr. Karl Barth, in speaking of the human characters in the Bible says "That they are all such distraught, humanly unsatisfactory figures, uncertain of their souls . . . the direct opposite of heroes, their life stories uncompleted, their life work unfinished. So far from founding any institutions, the criteria of the historical worth of things, they do not even attempt it. Whether we think of Jacob, or David, or Jeremiah, or Peter, or Paul, there is no form nor comeliness in any aspect of them; there is a vital witness not to humanity, but to the end of humanity. . . . It is for this reason that the epochs of the history of Israel are each . . . merely different phases of human inefficiency, or sickness as Hosea called it—the sickness of Israel before Jehovah, Israel's God."

How startling the thought therefore that last Sunday, for example, thousands—it may be millions—of Sunday school teachers and scholars, if they followed the present-day lesson helps—were taking up most of their precious time in

the class, in talking about Jeremiah. The Sunday school world now knows more this week than they knew last week about Jeremiah. How much more do they know about Jeremiah's God?

—BR—

SOUTHERN BAPTIST HOSPITAL Semi-Annual Report of Supt. L. T. Bristow New Orleans, La.

—O—

Twenty years ago a group of men with ideals in their heads and courage in their hearts suggested to the Southern Baptist Convention that it should establish a great research hospital in the city of New Orleans; and after a decade of effort they were rewarded by seeing this House of Healing opened for patients. The leader and inspirer of that group was Frank Shelby Groner, who is being honored today in the first observance of "Founder's Day." In the ten years which have passed since the Southern Baptist Hospital was opened he, as president of the Hospital Commission, has seen one of the most colorful success sagas in the history of Southern Baptist achievement. Launched in the highly competitive era that preceded the depression, the new project was destined to face the most tremendous obstacles, both economic and social, that ever beset an infant undertaking. The hospital field in New Orleans was already occupied by institutions which were outstanding in America and they had so established themselves in the hearts of the people, and especially in the medical profession, that success for a newcomer seemed beyond the realm of achievement. Moreover, the economic depression which disrupted and disarranged all business in America laid its full weight of opposition upon us; and, superadded, were the two unprecedented floods of 1926 and 1927 which put as much as seven and one-half feet of water in the hospital building, damaging and destroying property which cost us more than \$40,000 to repair and replace, and twice putting a halt to all our progress. Yet, in the providence of God and through His blessing, this Hospital has never closed a year with a deficit and has never been an hour late in meeting its financial obligations. And I am happy to report that at the close of business in December, 1935, after paying \$43,263.82 for free work and part free work, we showed a net operating profit of \$50,102.78 as compared with operating earnings of \$36,771.83 in 1934.

Ten Years' Record

During the ten years of the Hospital's operation we have earned an operating profit every year as follows:

March 8, 1926, to December 31, 1926,	
nine months	\$ 7,936.91
Year ended December 31, 1927.....	35,327.67
Year ended December 31, 1928.....	33,099.46
Year ended December 31, 1929.....	31,667.07
Year ended December 31, 1930.....	42,074.00
Year ended December 31, 1931.....	42,243.53
Year ended December 31, 1932.....	29,030.68
Year ended December 31, 1933.....	35,079.80
Year ended December 31, 1934.....	36,771.83
Year ended December 31, 1935.....	50,102.78
	\$343,333.73

These figures do not include gifts or contributions, but represent earnings after paying for charity work done.

All contributions from the denomination have been used to pay interest on the capital debt—and such contributions have never in any year been sufficient to pay even interest for such year. All reductions made in the capital debt, and part of the annual interest every year, have been paid from operating earnings.

The Year in Figures

During the year we treated 7,628 patients, giving them 49,298 days of service. We had 387 free patients to whom we gave 1,936 days of service. We also gave 1,264 patients part free service, embracing 10,118 days. Of course, mere figures cannot reflect a true picture of the service rendered. Broken and diseased bodies

have been healed; blind eyes have been opened; crooked limbs have been made straight; bleeding hearts have been bound up; suffering souls have been comforted; depressed spirits have been cheered; tear-wet eyes have been dried. And the blessings of God have been upon us. He has permitted us to be a channel through which blessings have reached others. To Him we give thanks.

The Hospital and Other Agencies

The Hospital cooperates with other agencies of the Convention, rendering such service as we can. During the year 1935, we gave to 26 missionaries of the Foreign Mission Board and children of such missionaries, 430 days of hospital service, at a cost to the Hospital of \$2,816.60. To the value of this service should be added the services of physicians and surgeons; all of which was a direct contribution to the Foreign Board.

During the year we hospitalized 48 students of the Baptist Bible Institute for 584 days, contributing \$1,856.00 in service.

We gave service to workers and inmates of the Baptist Rescue Mission, the State Mission Boards of several states; and to many churches for pastors, workers, or members.

Churches and other Christian agencies have sent patients which have been hospitalized free of charge.

The Hospital and the Denomination

The word "hospital" had its origin in charitable service rendered to those in need of shelter and care. Hospitals were originally supported by the philanthropy of religious orders as an expression of Christian charity. They have through the centuries continued to be largely dependent upon philanthropy for their existence. During recent years the stream of philanthropy has become a mere trickle, and Christian denominations should live up to their altruistic traditions in their attitude towards those in acute need of help. On the other hand, the Hospital cannot defy the economic law that it must pay for the goods and services it consumes in caring for the sick. The Christian Hospital has no political instinct or beliefs. It exists merely as a beneficent mechanism for the care of the sick. No, not that: for while the primary purpose of a Hospital is the care and treatment of patients there are other important functions. One is teaching—the training of those who are to care for the sick—nurses and doctors. Another is research, whereby the Hospital enables its men and women to study new methods of promoting the general health. And there are others: for the Hospital accepts the responsibilities which are implied in its very existence.

Reflecting upon the obligations and responsibilities of the Hospital and the many and insistent demands of Baptist churches for free service, one cannot escape the conclusion that the denomination should provide at least some means for rendering service if the denomination is to operate a hospital. This is a question to which the Hospital Commission should give thought.

(Continued on page 15)

—BR—

Dr. E. F. Haight, supply pastor at First Church, Selma, Ala., broadcasts the Sunday morning service over WHBB.

The number of women patients at the Keeley Institute of Dwight, Illinois, increased 14 per cent during the first ten months of 1935. Of the women taking the "cure" 90 per cent are married; 77 per cent are housewives; the remainder are divided among school teachers, nurses, salesladies and office workers.—Ex.

Rev. A. L. Goodrich, circulation manager of the Baptist Record, supplied the Clinton pulpit Sunday morning and night, preaching two excellent sermons. The church appointed a pulpit committee to see that a preacher is secured as supply for each Sunday, and to look for a pastor to be recommended to the church. The committee consists of M. P. L. Berry, D. M. Nelson, Newton James, Prof. Lassiter and Dean Sumrall.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

MISSISSIPPI BAPTIST DEBTS

From time to time we will see on this page "debt discussions." More and more our constituency is becoming debt-conscious. We would like to see it become such a contagion that before many weeks go by our Five Thousand loyal club members will be signed up and ready to go!

We merely waste time when we try to go into the merits of our present State debts. Let us accept the fact that we owe the money and it is both honest and honorable to recognize this fact and address ourselves to the task of lifting said debts. That member among us, who sits on the side and has only criticism and condemnation to offer, will be the loser, for Mississippi Baptists are going to pay their debts and the day of victory will be a happy, glad day for those who are loyal to this day of battle.

We all hate debt. We have learned during the past few years just what it does mean in our personal lives as well as in our denominational life. Certainly if we are good members in our Baptist ranks we feel as keenly the deadening effect of debt as in our family life. Miss Mallory's idea of debt is good, she says "Denominational debts are distasteful, disturbing, discouraging, distracting, deadening."

The Five Thousand Club plan to pay Mississippi Baptist debts is both feasible and attainable and an easy way to do the task. We appreciate those who promoted it. The women of our State have undertaken to secure half of the five thousand club members. Let us understand fully that we are not out to compete with our brethren but—to cooperate with them in this plan. In our local churches let us work hand-in-hand with the men and all pull together. A very concise and definitely explanatory leaflet has been prepared recently by Dr. Gunter. We will do well to use this tract in a big way. They can be secured by writing to him for them.

In my closing paragraph I would like to use three words that will be necessary for us to succeed in this undertaking. First, we must **DESIRE** this thing. We find this word means more than just to want, it goes further, it means to crave, to long for, to wish for so passionately that we are anxious about it. When we desire this payment of our debts, we will **DETERMINE** to do our best in attainment. And—when we so desire and determine, unquestionably we will **DEVOTE** ourselves to the task. Emerson has said "He who thinks success has already turned his back on failure." Certainly we can think success and we can spell success with the elements of courage in our hearts.

Mrs. Ned Rice

PERSONAL SERVICE

This is an appeal to the many societies that are not in the habit of sending in reports. Won't you please send me a report if you are doing any kind of organized Personal Service work in your society. I am especially interested to get report on efforts that are made in soul winning. My report must be in by March 1. So please let me hear from you.

Mrs. M. O. Patterson,
State Personal Service Chairman

Dear Friends:

It's Thanksgiving Day—but we didn't have turkey. We have one but it's still in the back yard. Turkey is cheaper than beefsteak (the kind you buy in the States) but Red left last

night for Recife, most of our household is Brazilian, and the weather is so hot, that no stretch of the imagination can make it Thanksgiving. So the turkey will be eaten later.

We would like for you to know our household. First there're the White folks—Red White, Kate White, John and Nell and Miss Pauline White, then there's Alberta Steward. Next is Noemi, Mattos, Al's Portuguese teacher. She graduates next year from the Teachers' College here in Hahia. She is an orphan and has lived with the Whites for years. She has the wonderful gift of witnessing for the Lord Jesus in spite of all obstacles. Last year in her Portuguese class she wrote as a theme "What Is My Faith and Why." It was a wonderful lifting up of Jesus Christ. It made such an impression on the professor, who is an atheist, that he read the theme to the whole class and said he wished every one could have a faith like that. He later asked to keep the theme.

Next is Esther—this is vacation time and all the girl boarders have gone except Esther and she is here studying for entrance examinations into Medical School—a charming Christian girl. Her colleagues in school have nicknamed her "the Little Pastor." Both of these girls are teachers in the Sunday school and help in the evangelistic work on Sunday afternoons.

Of course there is Dulce, whose name means sweet, very appropriate for her. After graduating from the Baptist College in Pernambuco, she helped in the cooking school, holding the ropes in a splendid manner during our stay in the States. She is a very jolly girl and much appreciated by the higher classes to whom she gives her testimony for Christ in an appropriate manner and at the appropriate time.

We have a visitor—one of my own children—a child grown up. Her name is Mira and she came to our home when a small child. She is the daughter of one of our pastors and is now a splendid teacher and a real example for Brazilian women. After graduating from the Rio College she came back here to our state to teach and to help in the evangelistic work. She is a tiny brunette whose living faith shines through dark brown eyes. To know her is to love her.

By all means you should know Enock. He is here every day. He studies at night in the Commercial School and works during the day. He is a splendid Christian boy and a good partner for John in raiding the refrigerator.

Last but not least in volume is Isabel, the black woman who cleans and washes the clothes. She keeps us laughing and always has an answer. She is mortally afraid of thunder and a revolution. This afternoon the boys were teasing her and told her that after the revolution she would be sold into slavery. She threw back her head and laughed and said, "Why that won't bother me. My master, Cizino (our boy in the States), bought me years ago for two cents."

We worked up a Festa for the Dois de Julho Church, on Nov. 21. We adapted and Kate translated "The Word." This was the first program of its kind ever to be given here and we fully expected some of the "good brethren" to be shocked. (It seems to me I remember hearing about some such reactions at home when playlets and pageants for churches first came into vogue.) The young people taking part did exceedingly well. The audience wept for joy over the triumph of the Word of God. It was very real for them because in a Catholic land the Bible is a forbidden book. Now we are work-

ing on a Christmas pageant and all the mothers and fathers are begging us to give their children parts. Only two or three of the famous Christmas carols have been translated into Portuguese so Kate has had a real task in preparing the music.

We have decided to prop up part of the old building for the Arte Culinaria until after Dr. Maddry's visit, but we will be terribly crowded. Already we have over two hundred pupils and get more every day. The opportunity the Lord has given us in Bahia should be spelled with capitol letters. Tomorrow morning we are going to measure and plan for our kitchen and for some cupboards to hold all the nice new pots and pans Missouri Auxiliaries bought for us. Our classes begin March the first, so pray for your missionaries as they get ready to teach Christ through cooking and China painting.

Lovingly yours,

Kate C. White

Alberta Steward

The Bible a Missionary Book, by Dr. J. B. Lawrence, Home Mission Board, Atlanta, Ga. Pages, 140; price, 35c. Order from Baptist Book Store serving your state.

In this book, just published by the Home Mission Board, Dr. Lawrence gives a new approach to the study of the Bible from the standpoint of God's redemptive purpose, which is the basis for missions, and is the one unifying theme of God's Word. The book is written from a new and singular outline contained in the following chapter headings: The Introduction of the Divine Religion into the World, The Development of the National Life of the Chosen People, The Devotional Unfolding of the Divine Religion, The Spiritual Preparation of the Chosen People for the Coming of the Messiah, The Introduction of the Missionary Religion, The Doctrinal Development of the Missionary Religion, The Future Triumph of the Missionary Religion. The introductory chapter presents the Bible not from the standpoint of an outline to be memorized but from the thought content of God's Word and Words. Brief space is given to discussions and outlines of each book of the Bible; in each chapter the missionary message or development is given of the section of books covered. Suggestions to teachers, questions on the lesson, notebook topics, and topics for discussion make the work easily adapted to the classroom. This book, written for use in mission study classes, will also be found very profitable for private reading.—Reviewed by Joe Burton, Publicity Secretary, Home Mission Board.

—BR—

First Little Girl: "Why did your mother spank you?"

Second Little Girl (professor's daughter): "Because she is too untutored, ignorant and archaic in her ideas to devise a more modern reformatory method based on the superior intelligence of the younger generation."—Ex.

HALF-A-MILLION SOLD!
and commended everywhere

1936

Tarbell's
LARGEST AND BEST IN THE WORLD
TEACHERS
Guide
"Excellence that Nearly Silences Competition"
—Christian Advocate, N.Y.

Cloth \$1.90 Postpaid \$2

F. H. REVELL CO., 158 FIFTH AVENUE, NEW YORK

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A Living Redeemer

Some years ago I had a dear friend, a member of Beulah Baptist Church, Newton County, by the name of Mrs. Mollie Smith, wife of Joe T. Smith. She was a splendid Christian woman. She had a hard time and many sorrows in life, but she was ever true to her church and her God.

Among the last times I saw her we were talking about the church, faith in God and the hereafter. While talking she said to me: "My faith and hope is found in Job 19: 25." She then quoted the verse: "For I know that my Redeemer liveth, and He shall stand at the latter day upon the earth." "That is my funeral text," she continued. It seemed that she was giving her pastor a basis for remarks when she passed away.

Soon after this I went to another field of labor, many miles from the home of my good friend. When the summons came to "Aunt" Mollie, which it did not long after the above conversation, I was far away and could not attend her burial. I do not know whether her favorite text, her expression of faith in God, was used at her burial or not. But this wonderful text was sufficient to tell the world that she believed in God and the future hope." I know that my Redeemer liveth."

My good friend is gone, but I feel sure that she died with her faith firmly fixed in the living Redeemer and that her soul went home to God. I only wish that I could have attended her last rites and had an opportunity to tell her friends what her hope was. One day we will meet beyond the river.

Reports last week brought sad messages of dear friends who had died: R. E. Braxeale and Hillman Jones, of Neshoba, and Mrs. Laura Bowling, of Forest, were among those passing. Mrs. Bowling was

one of my useful members at Neshoba for several years.

A recent letter from Rev. E. J. Hill, of Memphis, said: "I have gotten out but little. Wife has suffered much for sometime . . . We are just two old folks on the side of the road, loving as we used to love but not able to do as we used to do." Blessings on them.

Rev. John R. Breland, formerly of Neshoba County, but who recently located at Jackson, La., in a recent letter had this to say: "We are in our new field of work. The people are very kind and thoughtful. They had the home warm and enough groceries in the kitchen to do a month. The work seems to be starting off in a fair way. Lots of sickness and things have gone down some, due to being without a pastor for some months. Jackson is an old town with some 2,000 people outside of the institution, with 4,000 there. Our house of worship is 100 years old, on the old style with a modern Sunday school plant with eight rooms connected."

From a letter written by Miss Zula Walton, financial secretary of Coldwater Baptist Church, Neshoba County, I quote the following: "Hope this year will be better than last year. The pledge cards are still coming in and I think our budget will be paid in full." And it was overpaid last year.

Deacon T. T. Gooch informs me that Oakland Baptist Church has called Rev. C. H. Ellard, of Carrollton, for one-fourth time; and I am also informed that he has accepted the call.

A letter from my dear brother A. A. Bruner, who is wintering with his foster daughter, Mrs. C. H. Ellard, at Carrollton, informs me that both Carrollton and North Carrollton Baptist Churches have given Pastor Ellard unanimous calls to serve them as pastor this year. Brother Bruner longs for his old home church at Pittsboro where he spent so many years in faithful, happy service. Blessings on him.

Rev. Noah Sikes, age about 80, resides in Neshoba County. He is not able to serve churches any more. His wife is practically blind. Conditions like this touch our hearts. Rev. J. A. Tullos and wife, of Zama in Attala County, are in about the same situation. He is 78 years old and nearly blind.

SOME THINGS OF INTEREST FROM THE COAST

For some forty-two years I have seen active and continuous service in the pastorate, except one year when I returned to the Louisville Seminary to finish my Th.B. degree.

God has wonderfully blessed my ministry, together with that of my good associate pastor. But for her, humanly speaking, it could not have been done. The closing of a brief pastorate of one year and a half month at Toulminville, Ala., which closed with the third Sunday in December, was in some respects the very best I have had yet. I was told when called, in answer to the question as to why the church had called me, that they had two things especially in view, namely: A re-

arranged auditorium and a larger and better equipment for the Sunday school and B. T. U. The second was a full-time work. The church for years had had just two Sundays in each month. By His help these two things were realized, and at the last service these words of Jesus were used for the text of the message: "I have finished the work which thou gavest me to do."

At present the church has a much enlarged auditorium, and a two story Sunday school annex, all paid for except a very small amount.

One hundred and four were received into the membership of the church, which gives them a membership of three hundred and three. A budget for full-time work was authorized by the church, and a well prepared and arranged for Every Member Canvass was made. The entire minimum budget was pledged, plus. A pulpit committee was appointed, and today, January 5th, a brother from St. Louis, Mo., preached for the church with a view to considering its pastorate.

The field was white unto harvest, and work, faith, and prayer, with His help, and a fine spirit of co-operation of the membership, did it.

Since two physicians had told the writer that he must quit going so fast, and undertaking such heavy work, I resigned, and am still at Ocean Springs where I have been for nearly four years for half-time preaching. I am happy that in connection with this work, I will be able to do supply work, and hold some meetings, as the Lord may indicate to me.

The second item of interest is, that a most helpful fifth Sunday meeting was held at the Ocean Springs church last Sunday.

The program was arranged as a celebration of the 400th anniversary of the printing of the first Bible in English.

In the forenoon Dr. A. G. Moseley discussed "The Chained Bible."

In the afternoon the following themes were discussed to the edification of those who braved the weather to hear them:

"The Bible, God's Word," C. A. Kropfenstein.

"The Supreme Message of the Bible to Man," W. A. Murray.

"Has the Bible a Message for this Age?" J. F. Brock.

"God's Instrument to Make this Message Known," A. B. Barry.

"The Divine Agent to Make this Message Effective," G. C. Hodge.

"My Bible, Large or Small," Edward Lewis.

It was a most helpful service.

The third thing of interest is, that Rev. Noble Y. Beall of the Home Mission Board will hold a pastors' institute at Ocean Springs the week of the fourth Sunday in this month, beginning Monday and continuing through Thursday. This school will be held for both white and negro pastors. We hope to have some twenty-five or thirty pastors present. The program will soon be completed and in the press.

Things are looking up on the Coast. To Him be all the glory, while the blessing is ours.

J. E. Barnes.

BACK TO EVANGELISTIC WORK

The first of August the writer gave up his pastorate to become Field Representative of the Mississippi Woman's College. After just a little time he was loaned to the Convention Board to work in connection with the Investment Campaign. At the recent meeting of the Convention board C. C. Caraway and I were chosen as Missionary Evangelists to work under the direction of Dr. Gunter. Realizing the demands, the needs and the opportunities of this phase of work, I have accepted to begin the first of January.

I realize that the Woman's College needs and deserves the endowment she is authorized to raise and I believe it will be raised. It should be considered a privilege and an honor to have part in so worthy an undertaking. I am surrendering this position because I feel another can do as well or better here and I can render better service in the field of evangelism.

It is my purpose to put into the evangelistic efforts the fruitage of thirty-six years of ministerial life with all its varied experiences. To this end your prayers and cooperation are sought. More as to the scope of my work will be announced after a conference with Secretary Gunter. Who will be the first to use me either in a stewardship meeting or an evangelistic campaign?

My colleague, brother Caraway, is a young man of sterling worth and suitable experience and no doubt the brethren of the Delta will keep him busy.

Yours in service,

Bryan Simmons,

Baptist Headquarters,
Jackson, Miss.

—BR—

B. T. U. ATTENDANCE JAN. 19	
Jackson, First Church	120
Jackson, Calvary Church	137
Jackson, Grif. Mem. Church	197
Jackson, Davis Mem.	218
Jackson, Parkway Church	55
Jackson, Northside Church	50
Brookhaven, First Church	106
Laurel, First Church	168
Laurel, West Laurel Church	118
Laurel, Mt. Oral Church	67

LAME BACK?

● Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! Try a bottle tonight! Only 35¢!



SLOAN'S LINIMENT

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for January 26 THE PRINCE OF PEACE PUBLISHES HIS PROGRAM

The Master Magnifies His Mission: The Master Meets Rebuff and Rejection.

Longer Lesson: Luke 4:16-44.
Printed Text: Luke 4:16-30.

I. Initiation of the Program.

We may safely suppose that the heart of Jesus yearned for His kindred and friends of His youth. It is reported (John 7:5) that "neither did his brethren believe in him." The Master of Christians, like all of His true followers, cares most anxiously for the salvation of His friends and kindred at home.

So He returned to the community where He had been reared, that He might preach to the people whom He had known through the years. He seems to have made His entry into the town quietly, being received as a matter of course. He went as He had been accustomed to go, into the town and, most likely, to the home which had been his for twenty-eight years.

We learn from the account here that he was accustomed to attend public worship on the day set aside for that purpose in the religious practices of His people. There may have been, and doubtless were, some things taught in the synagogue services with which He did not agree; but our Lord attended services in the synagogue just the same. What must have been His sentiments as He sat again in the seat He had occupied in the little synagogue so many, many times in the past, surrounded by walls and windows and watching friends and other features of the place which were associated in His mind with memories of vanished years!

When the service had proceeded to the point where it was proper for Him to do so, He "stood up to read." He stood up to read and sat down to preach. That might be a good custom to invoke now. The preacher who sat might find it easier to control himself and speak thought instead of rumbling thunder. He might not be able to display as many of his graces of elocution, but he might be the more earnestly persuaded to utter constraining, comforting, compelling truth. And, if he would do this, his people might profit by learning to suffer in patience the loss of his exhibition of storming and stamping, vociferating and vamping, tipping and tearing, ripping, roaring, and rearing, screaming and scranelpiping, with gratitude that he had now learned the truth, a precious truth for preachers to know, that the restrained, controlled utterance of any teaching is always in the end the most forceful.

II. Power for the Prosecution of the Program.

1. Proclamation of the Power.

Now read again Luke 4:18-19.

This is the text the Master selected wherefrom to set forth His mission. Let us look at it. "The Spirit of the Lord is upon Me," rests upon, bears down upon, presses down upon Me. The Spirit as a holy unction from the Lord qualified our Master for His work, and nothing else will qualify any servant of the Lord for any work of God's choosing. Let us return to this and insist upon it. The writer of this line would far better stop right here, the reader of this lesson would far better stop here and now than proceed to an attempt at doing the work of the Lord aside from the anointing and enabling of the Spirit of the Lord. This sets forth that which enables Him to perform His work. The next statement sets forth the:

2. Source of the Power.

"Because He anointed Me." The Prince was the anointed One. "Christ" and "Messiah" both mean "the anointed one." Anointing, or the pouring of oil upon the head, was employed in consecrating. The influence of the Holy Spirit is compared to this anointing oil. "Jesus of Nazareth, how God anointed Him with the Holy Spirit" (Acts 10:38). Our Lord is declaring the source of His power for the prosecution of His purpose of carrying out His program to be His anointing at the hands of God.

III. The Method of the Prosecution of the Program.

"To announce a joyful message," "to herald," "to proclaim," and by means of this heralding, proclaiming, joyful announcing, "to set at liberty," and again, "to proclaim." The method is that of proclamation, declaration, publication, iteration of annunciation. The Lord's appointed way to prosecute His work to the end is to publish the gospel in such a fashion as to compel a decision in respect to Him.

IV. Component Parts of the Program.

1. "Good tidings to the poor." But men are poor in condition and in spirit. Some of them are poor in respect of worldly goods while still haughty and proud in spirit; others are meek and lowly in heart, poor and humble in spirit, without regard to wealth or lack of it. Undoubtedly it is the poor in spirit who are here meant. Speaking to them in another place (Matt. 5:3), He says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

2. "Release to the captives." Men may be in bondage under masters or circumstances, and also under their own sin. The actual captivity of the Israelites in Babylon when Isaiah wrote the text which our Lord here read was a type of the spiritual bondage under Sin and Satan. To announce release from this, full and free, with all the consequent peace and joy, and eternal hope, was part of the program of our Lord.

3. "Recovering of sight to the blind." Men may be blind of eye, and also of spiritual vision. The latter is always the grosser blindness, and the most pitiable. Bartimaeus (Mark 10:46) suffered from physical blindness, but he had the

eyes of his heart enlightened to see that Jesus, the Son of David, had power to direct the courses of all the streams of mercy. The spiritually blind, to whom Christ proclaims sight, are those who realize their ignorance of the most important truths and so are ready to welcome the truth. From another viewpoint, Jesus came (John 9:39) "That they that see not may see."

4. "To set at liberty them that are bruised." "To send away the crushed with a release." (Rotherham) Men are bruised in the struggles of this rough world, but also by the havoc of their own evil passions. And the latter is the meaning in the mind of our Lord. He employs here another beautiful figure for relief from the wounds and bruises caused by sin.

5. "The acceptable year of the Lord." Our Lord stopped here, but Isaiah goes right on to speak of the vengeance of God. Why did not our Lord go on? He did not represent the vengeance of God as He sat in the synagogue that Sabbath morning. He meant to show His people the smile on the face of God. "For (John 3:17) God sent not His Son into the world to judge the world; but that the world should be saved through Him." "The day of vengeance of our God," is coming, be not deceived as to that; but in His first coming, our Lord did not bring it. He brought the mercy of our God. The day of vengeance is in the future.

V. Effects of the Proclamation of the Program.

1. "All bear Him witness, and wondered at the words of grace which proceeded out of His mouth." That was their first reaction. Their first generous impulse. They all gave, in their comments to each other, honorable testimony to the excellence of His discourse." This, with the expression, "The common people heard Him gladly," and the report of the officers, "Never man spake as this man," fully warrant the belief that our Savior, without any meretricious arts of speech, had an eloquence of truth, sincerity, simplicity, and affection, which commended His matter to man's conscience and taste." — (Bliss).

2. "And they said, Is not this Joseph's son?" How could this man whom they had always known, this bronzed-visaged, horny handed carpenter, presume to assume such airs? Didn't they know Him? Well, rather! So their initial wonder gave place to doubt and that, presently, to disbelief and active opposition.

3. "They were all filled with wrath . . . they rose up . . . led Him unto the brow of the hill . . . that they might cast Him down headlong." Poor devil-deluded Nazarenes! Yours was the opportunity greatest any city ever had, and you flung it away as a tired child would fling a worthless bauble!

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

This last crowning act of angered opposition followed Jesus' declaration that His mission was world-wide, and that His program swept within its beneficent purpose all nations and races of men. Nothing could more certainly and sorely have angered and outraged these people than to be told that their God cared for the Gentiles as well and as tenderly as He did for them. So Jesus could do no mighty work there, because of their unbelief.

—BR—

BROTHER SIMMONS AT SALEM

—O—

Rev. Bryan Simmons has just completed a Stewardship Conference with his home church, Salem. We feel that even though we did not have large crowds, that this conference has meant much to our church. In some ways this conference has been equal to a week's revival.

Brother Simmons came to us on Wednesday, January 1st, and remained with us through Sunday the 5th. Each night he lectured on the Stewardship book "Baptists Working Toward A World Program," by Dr. Crittendon. These lectures were not only helpful but were very interesting also.

Brother Simmons closed the conference Sunday morning with a sermon on Stewardship, followed by a meeting of the church in conference. At the meeting of the church conference he helped us complete our budget for 1936.

Brother Simmons is doing a great work and we heartily endorse him in it, and pray God's richest blessings upon him, wherever he goes.

Yours very truly,
Salem Baptist Church,
By Eunice L. Hickman.

Don't
neglect your
**CHILD'S
COLD**

COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first sniffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

CHILDREN'S
MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MILD

THE GREAT MYSTERY

(Continued from page 6)

This is called the "Blessed Hope" and a Blessed Hope it is. Are you perplexed? Jesus is coming to solve all problems. Are you discouraged? Jesus is coming to turn your sorrow into joy. Are you in doubt? Jesus is coming to turn your wavering hope into a blessed reality. Are you fearful of failure? He is coming to crown victoriously every word spoken, every act performed, every thought conceived in His name. If we lay hold of this great truth with a firm grasp, what is there that can crush or defeat us? At one time in the history of Scotland after the Reformation had been introduced, the people parted for a time from the truth and error triumphed, and John Knox was banished to Geneva. Then the truth seemed to become obscured and slowly the old superstitions were creeping in from all sides. At last a little band of reformers got together and decided to send for John Knox, which they did and one day the news reached them that John Knox had just landed in a little vessel at the harbor of Leith, and soon the news began to be whispered about from man to man. "John Knox is come." Two women met in the market place, and rubbing their hands in ecstasy they whispered the words, "John Knox is come." Two farmers met on the roadside; with eager faces and bated breath they spoke the words "John Knox is come." Two old saints sitting by the fireside would cheer each other's souls with the glad exclamation "John Knox is come," "John Knox is come." The persecuting powers grew pale as they heard the words, "John Knox is come." The cowardly traitors slunk out of sight when the whisper reached them "John Knox is come." The glad news soon flew over the land, and before a month all Scotland was vibrating and revibrating with the thrilling news, "John Knox is come."

"Oh, my friends, if one man's presence could thus revolutionize a nation, what will it mean when all the sacramental host of Heaven and earth shall spring to feet and the glad news shall ring round this globe until it strikes against the arches of Heaven, saying, "Christ is come, Christ is come, Christ is come."

"And I heard as it were the voice of a great multitude and as voice of many waters, and as the voice of mighty thunders saying, "The Lord God omnipotent reigneth."

"He who testifieth these things, said surely I come quickly."

Even so come Lord Jesus to whom be honor and glory, power and dominion, forever and ever.

My friends, if we lay hold of this glorious doctrine, this blessed truth of the second coming of Christ, what is there that can crush or defeat us. I thank God that we have a divine book that tells us of a divine Saviour. A book that is given by divine inspiration of God; a book that was written by men as they were moved by the Holy Ghost; a book that lives and abides forever; a book that is God breath-

ed. I thank God that I believe this book is God's book. I believe that it is inspired from the first chapter of Genesis to the last chapter of Revelation. "Jonah and the whale," "the Gourd Vine," and all the rest.

This book, my friends, contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, its decisions are innumerable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter and the constitution dictionary. Christ is its grand object, our good its design, and the glory of God its present purpose and ultimate aim. It should fill the memory, rule the heart and guide the feet.

Read it slowly, read it frequently, read it prayerfully. It contains a mine of wealth, a paradise of glory and a river of pleasure. It is given to us in life, will be open at the judgment and shall be remembered forevermore. "Heaven and earth shall pass away but my word shall not pass away," said Jesus. I bless God this morning that in this divine book we are told of a divine Saviour. "God manifest in the flesh." A Saviour who is divine in a sense that no one else is divine. A supernatural Saviour; a Saviour who had a supernatural conception; a Saviour who had a supernatural birth; a Saviour who lived a supernatural life; a Saviour who wrought supernatural miracles; a Saviour who preached with supernatural power; a Saviour who died a supernatural death; a Saviour who came forth from the grave by supernatural power; a Saviour who ascended back to the righthand of the Father in a supernatural way; a Saviour who according to his own word will one of these days come back to this earth with supernatural power to reign on this earth with supernatural glory. Then we will have peace on this earth. Then the scripture will be fulfilled. "The swords will be beaten into plow shares and the spears into pruning hooks, and we will know no more war." Why? Because the divine Saviour has become "King of kings and Lord of lords." The Prince of Peace now reigns.

May this glorious truth which we have studied this morning comfort our hearts and stir our souls to greater earnestness in His glorious work.

—BR—

IN MEMORIAM

Eric Bozeman Hill Passed Away
January 24, 1935

—O—

After walking submissively, and softly for almost two score years with his Lord, gentle Eric B. Hill slipped away into eternity that means to his gracious soul, everlasting peace and rest.

His influence lingers still like the sweet aroma of a fading flower. Even though he was highly trained and well educated for his work, yet he lived his life as quietly as a still

night; but he left an influence that shines as brightly as the stars from out of the night.

He received his education and training for work from Hickory High School, Mississippi College and the University of Maryland. Shortly after his graduation in pharmacy from the University of Maryland, he rendered willing and valiant service in the U. S. Army for about a year during the late World War. At the close of the war, he engaged actively again in pursuit of his occupation. It was only after a few years of efficient service that he discovered his health was bad. His faithful father and mother with other relatives and friends persuaded him to give up his active service for a time and seek the restoration of his health. We were very happy and much encouraged at different times when he seemed much improved in health but it was so sad when we learned that his affliction was beyond all medical skill and human control. However in the face of his incurable affliction, he was not only cheerful but insisted on working and did valuable service to humanity even though in doing so he knew that he was exposing himself to greater suffering. He bore his affliction with faith and patience. He knew that his faithful parents and his brother, Earnest, and sister, Ella Mae, did all for him that could be done, that they did not spare time or money in securing treatment at the hand of the most skilled, and the home of the best institutions. His consistent rest treatment doubtless reduced the number of people who could call him by name; but it did not diminish the abundant measure of friendship that clung to him throughout the years.

The impress of his winning, friendly personality upon the home, the community, and especially upon the church where he worshipped was so marked, that it will linger long as a force of uplift to old and young.

For some time during his last years he led out in having the church house insured. He gave liberally to all needy causes and put the church of Christ first in his contribution. He believed in tithing. He loved his pastor and would often tell him so. I always enjoyed visiting him because he loved me, and I loved him. We would pray for each other.

The little village church that sorely misses his presence, was the greatest object of his life's devotion. And though he never traveled far from his earliest home, he gave freely of his praise, his prayers and his funds to those who could go. They were always regarded by him as his co-workers.

I miss you, Eric, sorely. But some sweet day we will meet again and rejoice together in that land beyond the river that is free from

affliction, sorrow and disappointment. Till then, good-bye.

His pastor,

J. E. McCraw.

—BR—

LEBANON ASSOCIATION

—O—

The Pastors' Conference of the Lebanon Association met January 6 in the Main Street Baptist Church. The following officers were elected for the incoming year:

Rev. D. A. Hogan, Purvis, Mississippi, Chairman; Rev. B. E. Massey, Sunrise, Mississippi, Vice-Chairman; Rev. C. S. Moulder, Hattiesburg, Mississippi, Secretary.

We had a wonderful discussion on the subject "What Can Our Pastors and Churches Do to Help Enforce the Laws of Our State?" The next meeting will be held January 27 in the Purvis Baptist Church. We are extending an invitation to preachers of other associations and any State workers that can be with us. The meeting will begin at 10:00 and dinner will be served by the good women of said church.

At the close of our program January 6, the good women of Main Street Baptist Church gave us an excellent dinner for which we wish to thank them ever so much.

C. S. Moulder, Secretary.

The Man Who Knows

Whether the Remedy You are taking for Headaches, Neuralgia or Rheumatism Pains is SAFE is Your Doctor. Ask Him

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

Bayer Aspirin



THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Mrs. Georgia Phillips did a good thing for us in sending us her birthday offering of 83 cents for the benefit of our orphan children, and in allowing us to establish in her honor a permanent birthday offering, to which I hope everyone of us will contribute when our birthday comes, as many pennies as we are years old. Those of us who are a little modest about telling our age are allowed to send one dollar instead of the correct number of pennies! Now Mrs. Phillips writes us, giving a new chapter in the life of little Jennie Moxley, the painting of an exquisite oil portrait of the little girl whose charm string was sold and restored to be sold again many times for the benefit of the Orphans' Home at Lauderdale Springs. Wouldn't you like to know where this oil painting, made 70 or more years ago by one who loved little Jennie, is today? You will notice that we get a new fact in Jennie's history, that her home was in Louisville, Ky. But this is long past history, and we must not expect to get it at this date complete.

We are glad to hear from Fannie Mae in her good answers to Mrs. Mayo's good extra—or extra good?—puzzle.

Elizabeth Ann Williams gives us some news from Ellisville, and we are happy to have it, for I do not recall anyone who writes to us from Ellisville. We hope she will write again soon.

Mrs. McCall sends a note to the children and asks them a question, the answer to which they will find in the book of Acts. No, I won't get any warmer—you can find it, I'm sure. Who will get the answer here first? Mrs. McCall sends another note about the differences between Catholics and Baptists, and something about catechisms, for the older ones of our circle. A catechism is a book of questions and answers, on religious subjects, which the children of a family were expected to answer, as they grew older. I remember one question was "What is the whole duty of man?" Ask your grandmother if she recalls the answer to that. These questions were pretty hard for children to learn, but they were good to have in the memory.

Well, I must stop, with love from, Mrs. Lipsey.

Scripture Lesson Numbers

The book of Numbers which is the fourth book of the Bible is so called because of the numbering of the people by Moses. They had been out of Egypt two years and their number had increased greatly. They had been without order but Moses separated them, each tribe to itself. We read of the making of the Tabernacle in Numbers, of how the material was furnished by free-will offerings, that is what God expects of us, to do what we do for Him with willingness. In numbers we find other offerings for use in and about the Tabernacle and for moving it from place to place, for these purposes they gave six covered wagons and twelve oxen and a lot of gold vessels and silver vessels.

The book of Numbers also gives a good deal about the laws of the Levites and a further account of the pillar of cloud and of fire as they guided the Israelites on their journeyings in the wilderness.

It tells of the spies sent into Canaan, although God had been so good to them, the Israelites still doubted Him, so Moses sent twelve men, one from each tribe, to spy out the land of Canaan. They were

gone forty days. They brought back a wonderful report of the land, telling of the fine fruits, bringing some grapes, figs, pomegranates. But some of them spoke discouragingly and said they could not take the land; there were giants in the land and they, the Israelites, were only as grasshoppers. Only Joshua and Caleb believed they could; they were the only ones God allowed to enter the Promised Land for on account of their unbelief the others died of a plague in the wilderness.

There are several important events recorded in Numbers.

The budding of Rod.
The animals on which was riding spoke to him when they met the angel of the Lord.

The serpent was raised in the wilderness, on which for them to look and live.

Leprosy was sent on for rebuking Moses about his marriage.

On account of his rebellion the earth up Korah.

Questions—

1. Near what mountain were they numbered?

2. What tribe attended to the service of the Tabernacle?

3. Where did Aaron die?

4. Was Miriam older or younger than Aaron?

—o—

Puzzle

1. Topaz, Rev. 21:20.

2. Haman, Esther 7:1.

3. Eighteen, Luke 13:4.

4. Nine, Luke 16:17.

5. Ehud, Judges 3:15.

6. Worm, Jonah 4:7.

7. Trumpets, Joshua 6:4.

8. Ezekiel.

9. Shushan, Esther 2:3.

10. Tombs, Matt. 8:28.

11. Athens, Acts 17:22-23.

12. Moriah, 2 Chr. 3:1.

13. Elisheba, Ex. 6:23.

14. Nicodemus, John 3:1.

15. Timbrel, Ex. 15:20.

The New Testament.

Fannie Mae Henley.

—o—

Ellisville, Miss.,

Jan. 4, 1936.

Dear Mrs. Lipsey:

I am in the third grade in school. My teacher's name is Miss Ethel Lee Welborn. I am eight years old. I was sick yesterday and today. I belong to the Baptist church, and so do my mother and father and grandmother. My school bus driver is Mr. Buddy Murphy. He has four children going to school, one of them is in my grade. I have two sisters and one brother. One of my sisters is dead; her name is Joy. The one who is living is named Sue Carol Williams. My brother's name is Tommie.

I read the Baptist Record every day I can get it. My aunt brings it to me.

Lots of love,

Elizabeth Ann Williams.

So glad you wrote, Elizabeth. You must write again soon, and tell us who is your seatmate at school, and what Santa Claus brought you. Don't forget.

—o—

Shubuta, Miss.,

Jan. 11, 1936.

Dear Mrs. Lipsey:

You inquired some time ago of any of the older people if they remembered little Jennie Moxley and her charm string in connection with the Orphan's Home at Lauderdale Springs.

In my early teens a representative of this home spoke in the Baptist church in Shubuta telling about the needs of the Home. He told the story of Jennie Moxley.

He said she conceived the idea of selling her beautiful charm string and giving the proceeds to the Home. She sold it many times, each buyer returning it so that she might sell it again.

Some of the people here became interested and one dear little woman, the first wife of Mr. W. H. Patton, dying not long afterwards, willed the orphans her clothes.

In an old scrap book of mine more than fifty years old is Mrs. Patton's obituary, ((1872)), she being my friend and my ideal. She was a talented artist, and the writer of her obituary sums up some of her best works in crayon, oil, water color, and pastel. I find this statement: "In oil, then comes the exquisite portrait of Jennie Moxley, of Louisville, Kentucky, whose valuable contributions to charitable purposes created a great sensation throughout certain circles several years ago."

Not long after this date, 1872, the financial condition of the country was such that the Orphans' Home went down, and the children were scattered. The superintendent, the Reverend R. N. Hall, became pastor of the Baptist church at Enterprise and brought two of the children, a boy and a girl, to live in his own home. The boy's name was Ward, and he grew up and married, and some of his children I think are still living at Enterprise.

Mrs. Lipsey, I thought what I have written might be of interest to you. I always read your's and the children's page. You are doing a great work. May God continue to bless you.

Yours truly,

George D. Phillips.

—o—

Dear Children:

I have not written as I felt that many of you would be telling of your Christmas gifts, and pleasures, and I have enjoyed them very much.

I have three grandchildren who kept the home in a state of great excitement. Now all is quiet since they are in school again. Let me ask you a question: Who was Dorcas? We elderly women, about 20 of us, are members of the Dorcas Class in Sunday school and meet once a month to do good deeds as she did.

Mrs. McCall.

—o—

Dear Mrs. Lipsey:

Since I remember so little of the teachings of our catechism of years ago, I can only say that I am sure it was based on King James Version of the Bible as Baptists understand it, while that of the Catholics seems to be taken from some other, even as the quotations are not as those of any Bible I have seen.

Their catechism teaches that the priest really forgives all sin, and that "baptism cleanses us from original and every other sin, and was instituted by Christ for all men, whether they be infants or grown-ups," and that it is given "by pouring water on the head."

It teaches also that "the Pope is descended from Peter and is infallible."

In the list of the Ten Commandments, the second is omitted, the ninth is "Thou shalt not covet thy neighbor's wife"; the tenth, "Thou shalt not covet thy neighbor's goods."

This is from Bishop Fink's Catechism No. 2.

I have written Kind Words in an effort to find if there are any copies still of our catechism of the

'60's and '70's. Use any or all of this as you like.

Good wishes,
Mrs. Sallie McCall
Fort Worth, Texas.

—BR—

PASTORS' CONFERENCE RE-MEMBERS DR LOVELACE

—o—

Dear Mrs. Lovelace and family:

It is with pleasure that I convey to you as Secretary of the Central Mississippi Baptist Pastors' Conference, at their request in session yesterday at Jackson, that they were reminded with saddened hearts of the recent home-going of Dr. B. H. Lovelace, your husband and father.

They expressed their tribute of love and sincere appreciation of him who walked and labored among us as one who served. He was noted among his brethren not only as a scholarly preacher and a man of unusual refinement, but as a brother beloved, and possessor of a most becoming humility.

We shall miss his genial smile and perennial optimism, his wise counsel and sympathetic understanding, his able leadership and noble, consecrated example of holy living.

May the God of all comfort who comforteth us in all our tribulations comfort your hearts in these trying days, revealing His face and will unto you as you seek to turn toward the future that may seem dark and uncertain.

Read 2 Cor. 1:3-7 (American Revised) and Rom. 8:28.

Cordially,
J. L. Boyd, Secty.

—BR—

Flash: Please address your packages and letters to "Baptist Orphanage." We will never fail to receive packages or letters if addressed to the Baptist Orphanage. The fact is, brethren, I have never seen the way when I was ashamed of the word "Baptist"; so mark your mail "Baptist Orphanage."—W. E. Farr, Supt., Baptist Orphanage.

—BR—

"This is the very last word in hats," said the gushing milliner.

She smiled sweetly and said, "Well, drop around when my husband gets the bill for it and you'll hear plenty more."

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. 3, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

666

Liquid—Tablets
Salve—Nose
Drops

CHECKS
COLDS
and
FEVER

first day
HEADACHES
in 30 minutes

Skin Torment
Itching, roughness,
cracking, easily relieved
and improved with
soothing—
Resinol



Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

:-:

JACKSON, MISS.

Thought for the Week

Friendship is a chain of gold,
Shaped in God's all perfect mold;
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer,
As steadfast as the ages roll,
Binding closer soul to soul.
No matter how far or heavy the
load,
Sweet is the journey on Friendship's
road.

—Selected.

"Abiding Songs"

The Baptist Sunday School Board has just published a new song book, "Abiding Songs." It is a wonderful book with a splendid selection of usable songs. Not a song in the group that cannot be used with profit. The Sunday School Board in this field of Gospel Music, as in all of its departments seeks to develop the worshipful spirit of all of our services. The songs of "Abiding Songs" will help make any church service a more worshipful service. Many are the complimentary testimonies from song leaders from over the country including E. L. Wolslagel, national known evangelistic singer and director of music; Charles Troxell, director of music, Grace Baptist Church, Richmond, Va.; Ray Redburn, evangelist of song, Station KWKH, Shreveport, La.; Inman Johnson, professor of hymnology and public speaking, S. B. T. S., Louisville, Ky. It will be a good book for Baptist Training Unions to buy when buying a song book for their special use.

—O—

Brooksville B. T. U. Has Enrolled Every Intermediate Possibility

We are glad to report the progress being made in the Brooksville B. T. U. Their efficient director, E. C. Halbert, reports a good Story Hour, splendid Junior B. Y. P. U. and a "perfect" (as far as enrollment is concerned) Intermediate B. Y. P. U. They have enrolled every Intermediate possibility. They are to enjoy a good study course right away and this, as in all cases, will help strengthen every part of the organization. Rev. Carey Cox is the esteemed pastor, who also serves as Associational B. T. U. Director.

—O—

A study course is to the B. Y. P. U. or B. A. U. what a good iron tonic is to the body. It gives energy and appetite. Why not make your church program for the year include a B. T. U. study course every three months. Try it and watch the difference in your organizations.

—O—

Program—Bolivar County Baptist Training Union January 12

Song Service directed by Mr. R. J. Beavers.

Business and Announcements.

Devotional by Rev. J. W. T. Siler.
Review of the 1935 Calendar of Activities by Skene Juniors.

Story Hour by Mrs. A. W. Mann.
Ideals for the New Year by Cleveland Intermediates.

The Aim and Purpose of the B. A. U. by Mrs. Herod Blanton.

Award of Banners.

Adjournment.

This was a splendid program and created much interest in the work. The pastors in their regular conference voted a county-wide study course for the first week in March. This is the way to promote spirit and efficiency.

—O—

COMMITTEE CORNER

For Sunday, February 2

PROGRAM COMMITTEE—In all the unions it will be appropriate if the group captain in charge will make copies of the program on paper cut in the shape of sail boats, carrying out the idea of "launching out into greater spiritual depths this year—by FAITH."

In the Junior union we will board the little craft in order to get a better look at our mission fields. Pretending that we are sailing, we will stop at intervals for consultations, at which time the different ones aboard will offer reasons "Why we believe in missions." A pair of field glasses should be used in order to better carry out the idea of viewing the lands. Also the Bible, as the "log" we follow, will be consulted in the third part.

In the Intermediate union the programs might be on the order of a group of old seamen reminiscing. One after another they tell the stories of "partners" they have known who sailed with such faith the sea of life. The "partners" are, of course, Noah, Abraham, Moses, etc.

The Senior topics are mostly in explanation of the meaning of Faith. A cross, divided in seven parts, might be used effectively. On each section is one of the topics for discussion. When it is completed the leader can bring a thought about the cross being the sufficient reminder that we can put our complete trust in God, for He always keeps His promises.

MEMBERSHIP COMMITTEE — Prepare a poster, on which is drawn or pasted the picture of a sail boat. Write "Sail with Us Tonight into Greater Spiritual Depths — by FAITH."

INSTRUCTION COMMITTEE — Draw a boat on the board (or have a cardboard one). As the questions are answered lace up the boat (shoes of Faith), naming each "eye", a part of Faith, or a kind of Faith.

—BR—

"What is the greatest water power known to man?"

"Women's tears."—Ex.

MY IMPRESSIONS OF THE BAPTIST HOSPITAL

—O—

I had occasion through the past days to visit the Baptist Hospital in Jackson and the things I saw were so strikingly unusual, at least to my professional eye, that I felt that it would be hiding a candle under a bushel were I to refrain from expressing what took place in that "House of Miracles."

As superintendent of the Methodist Orphans' Home I had carried several children of various ages needing operative treatment for appendicitis. The several operations, performed by our good Dr. H. F. Magee were all happily successful and the children are convalescing in a wonderful way.

On my several visits to the Hospital and I had made numbers during the past years, my observation was specially directed, not to the concluding stages of treatments of operations, but rather to the beginning of things as one enters the lobby and office of the building.

Facing the front door, seated at a desk, sits a lady whose appearance, once seen, is never forgotten. Her smile seems to envelope the whole world. Her kindly nature seems to shine through the eyes that greet the visitor. Her welcoming words lay all barriers aside and you realize that you are in a place of friends.

With her book wherein is recorded every couch of pain and the room number, she sits like and looks like a recording angel whose sole business it is to keep watch over the destinies of a people. Miss Lackey—without moving a finger, fills the visitor with courage and hope, simply by the natural sweetness that surrounds and clings to the space allotted to her little frontier.

You are greeted at the general desk of the front office by a lady whose capabilities and fitness reach out and proclaim themselves, before the first word is spoken. The new superintendent, Mrs. Gilfoy, convinces you without utterance, of her force of character and her ability to manage a great humanitarian institution. Courtesy blended with business approach, insight into and grasp of the smallest detail, directness, familiarity with the affairs of the Hospital are the impression you receive after a moment's conversation.

On all sides, walking only a few steps, you are constantly met by capably trained nurses and attendants who with their soft tread and seriously smiling faces remind you of winged messengers of peace and comfort. Theirs is the task of softness of touch, sureness of balance and dependability of spirit. They are the army whose ranks ever remain firm and never give way.

It requires a technical knowledge to describe the treatment of patients in the room and on the operating table. Technic, however would be without avail if the skill-surgeon was without heart and without love for humanity. The administering of an anesthetic by doctor and assistants, the prepara-

tion for surgical work, the swift coordinating movements of staff and helpers all would be as nothing without love. Tinkling cymbals are absent from the Baptist Hospital. Love is present. It is found coupled with a wizard's touch and a magician's wand, both in the immaculate rooms and around the table where life itself is often in the balance. Whether observing a patient's temperature or whether wielding the scalpel, love is found there in its proper place.

Convalescence and good health are marvelous things. One looks back on another existence and wonders how they all came about. Friendliness and good-will, patience and skill, knowledge, healthful life giving fluids and foods; all backed up and surrounded by the desire to bring life back to its fullest strength; these things I have found by personal observation at the Baptist Hospital.

Fred J. McDanniel, Supt.

—BR—

F. H. MILLER AND MASHULAVILLE

—O—

Since coming into our midst 9 years ago to serve our Elim (Mashulaville) Baptist Church, no other pastor has been more loved and revered than Rev. F. H. Miller.

Brother Miller was loyal at all times and unfailingly courteous. Though possessing many tender qualities he was always outspoken and courageous in the war against sin.

While preaching the love of the Master, he won many followers to the Great King. Emphasizing the spiritual he in no wise neglected the temporal side of the church.

During his ministry, the Sunday school has been put on a standard basis, four Sunday school rooms being added to our church and courses of instruction offered by state workers for the teachers.

A large Heatrola has added to the comfort of the congregation, and paint preserves the walls of our spacious church. These improvements along with many others have definitely marked F. H. Miller a progressive disciple of the Master Builder.

Added to the qualities of a loving shepherd and a progressive steward of temporal affairs, brother Miller has swayed us with the fervor of his well planned sermons. When this community celebrated its centennial last May, brother Miller was chosen as spokesman by all denominations.

On the second Sunday in December, brother Miller resigned his pastorate here. Though he will be sadly missed by all the people, regardless of sect or creed, we trust that God's blessings will follow him in whatever field he may be called to labor.

Lorene Hunter.

KNITTING YARNS AT LOW FACTORY PRICES

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. **THE ELMORE CORPORATION, Dept. "R-15," Spindale, N. C.**

PASTORS, TRY THIS

The following playlet showing the value of the Baptist Record was used at the Columbus Association. It was written and directed by Mrs. E. E. Phillips of Columbus. Much favorable comment has been heard. If you wish extra copies, write the Record, they're free.

SEEING IS BELIEVING
A Playlet

CHARACTERS: Pastor (hands tied down to sides with rope), S. S. Superintendent, deaf (cotton in ears); Deacon, blind (blindfold on); B. T. U. Director, dumb (cloth tied over mouth); W. M. S. President (both hands tied in front of her); Y. W. A. Leader, quit; Church Member, asleep. Spirit of Knowledge, (with literature in her hands). She should have the most appropriate magazines for each officer and a Baptist Record for every one, stressing to each one the absurdity of not having our own State Baptist paper.

All Enter: Pastor takes his place in the center of the stage; on his right are Deacon, B. T. U. Director, Church Member (sitting in a chair sound asleep). On his left are S. S. Superintendent, W. M. S. President, Y. W. A. Leader.

Enter Spirit of Knowledge: Why brother pastor, why all the gloom?

Pastor: How can I keep from looking gloomy when I look back over the year and see that my church has given nothing to the Cooperative Program. The S. S. and B. T. U. are having a struggle to keep alive. The young people's leaders have quit, and the W. M. S. president is discouraged. It seems that the church members have lost interest. Really I am tied down so that I can do nothing, and my spirit is just about gone.

Spirit of Knowledge: It looks like a funeral in sight. I'm so glad I came along this way. I think I can help you. (Turns to the deacons.) Mr. Deacon what is the matter with you?

Deacon: I can't see anything wrong with the church, I go to the services and to the deacons' meetings, what else can I do?

Spirit of Knowledge: What is the program of your church? What are you doing to carry out the great commission? What plan has your church for supporting all our Southwide and State causes?

Deacon: I can't see any use in sending money away from home. If we take care of those right around this community we will do well. I simply can't see the need.

Spirit of Knowledge: I see your trouble, you are blind (removes bandages and shows him the Home and Foreign Magazine), calling attention to the fine articles, the writers and especially the information about our Southland and foreign countries. Then show him the Record.) Of course you wouldn't think of being without your own state paper. It gives you the news right at home.

Deacon: (Rather surprised) Oh! I see now.

Spirit of Knowledge to S. S. Superintendent: (He is deaf and does not hear.) Mr. Superintendent, I

would like to ask you some questions. (Not noticing that he is deaf.) How do you like the fine editorials in the Baptist Record? Isn't it fine the way people are responding to the State Baptist debt? Dr. Gunter keeps us posted every week through the Record just who is giving and how much. Do you keep up with the S. S. and B. T. U. attendance of the different Sunday schools and B. T. U.'s over the state? Did you observe State Mission Day in your S. S.? I find the Sunday school lesson in the Record so much help to me, how do you like it? (Notices that he has not answered—says aside): Why he is deaf! (To the pastor): Pastor did you know that your superintendent is deaf?

Pastor: Why no, can you tell me what has caused it?

Spirit of Knowledge: Sure I can, it is because he has paid no attention to the programs sent out by our Sunday School Board. He has not observed any special missionary days in the S. S. He has paid no attention to the free helps and suggestions that are sent him from time to time. He has paid no attention to the need of a teachers' meeting. He has done this so long until his hearing has been taken from him. But I think I can help him. (Turns to the Superintendent and removes cotton from his ears. Then shows him the Young People's and Adult Magazine, calling attention to the planned programs, lessons and articles, the Sunday School Builder, doing the same thing, especially emphasizing Straight Wires to Superintendent. Then bear down on the Record.)

Superintendent: O, I'm so glad to hear this good news. You have really made me hear again and see fine opportunities for my S. S. I must have these periodicals at once.

Spirit of Knowledge turns to W. M. S. President: My dear President, here you are with your hands tied when they ought to be free and busy about the great task of enlisting the women and young people of your church in a worthy missionary program.

President of W. M. S.: Of course my hands are tied for I have nothing from which to get program material. The missionary program is such a big one that I do not understand it all. I am always hearing about Home Missions, Foreign Missions, State Missions, Hospitals, Orphanages, the Margaret Fund Students, White Cross Work, and oh, so many, many things. I believe in all of them but my hands are completely tied because I have nothing to get the information from that I need. My hands are tied because my Young People's Leaders have quit and I feel like quitting too. (Spirit of Knowledge loosens hands and shows her, all the lovely missionary magazines and last of all the Record. Always emphasizing the fact that it is our own paper and our own work that we must keep informed about.)

President of W. M. S.: You can never know how grateful I am to you for these. They are just what I need right now and I am going to subscribe for every one of them.

I can hardly wait to tell all the ladies about them. You can count on me from now on.

Spirit of Knowledge to B. T. U. Director: (Looks at him in surprise.) You haven't spoken a word tonight. Oh! I see you really can't. (Removes bandage.) Read these (gives him a B. T. U. magazine and Baptist Record.) Look at all the programs for your regular meetings, also business meetings and socials. Everything is planned for you even the Bible quizzes. In the Record there is a whole page given to B. T. U. information from all over the state. If you will get these two periodicals you can always speak and never be dumb again about B. T. U. work.

B. T. U. Director: How glad I am to be rid of that bandage. Now I will have a message for the young people and I am really going to tell them about it, and we are going to make our B. T. U. grow. Thank you very much for these. I am going to subscribe for the B. Y. P. U. Magazine, at least one missionary magazine and for the Record.

Spirit of Knowledge to Y. W. A. Leader: I hear you have quit. That will never do. This is no time to quit, what is the matter?

Y. W. A. Leader: Yes, I have quit, and so have all the other Y. P. Leaders. It is simply impossible to get up programs that will interest the young women. I have been to our president and she doesn't have any material that will help me with my problem. I collect all the information that I can here and there; but it is not suitable or sufficient for missionary programs. The young folks want socials too, and there I am helpless again. So you see there is no use—I am through.

Spirit of Knowledge: It is a good thing I came when I did. You must not give up yet. Just look at these programs, (shows her the Window and the World Comrade) and party plans. Those are not the only interesting features about them. Here is a calendar of prayer by which every missionary and every mission field may be prayed for definitely every day during the year. Miss Juliet Mather is always on the lookout for good material for these two magazines. Here you get glimpses from Y. W. A.'s from other lands who are doing the same kind of work that we are. You can carry on without ever being in need of more material if you will get these.

Y. W. A. Leader: Why have you not told me of these lovely magazines before? I am going to write to Birmingham right now and get

Yes! Capudine is Best
For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

one for my Y. W. A. and I'm going to tell the other leaders, who have quit, about this World Comrade too. You will never know how grateful I am for this information.

Spirit of Knowledge to Church Member: (Who has been asleep all (Continued on page 15)



I'M SOLD

It always works

Just do what hospitals do, and the doctors insist on. Use a good liquid laxative, and aid Nature to restore clocklike regularity without strain or ill effect.

A liquid can always be taken in gradually reduced doses. Reduced dosage is the real secret of relief from constipation.

Ask a doctor about this. Ask your druggist how very popular Dr. Caldwell's Syrup Pepsin has become. It gives the right kind of help, and right amount of help. Taking a little less each time, gives the bowels a chance to act of their own accord, until they are moving regularly and thoroughly without any help at all.

Dr. Caldwell's Syrup Pepsin contains senna and cascara—both natural laxatives that form no habit. The action is gentle, but sure. It will relieve any sluggishness or bilious condition due to constipation without upset.

DO YOU FEEL SO
NERVOUS
THAT YOU WANT TO
SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering

nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

"I Had A Nervous Breakdown"
says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind"
says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

SOUTHERN BAPTIST HOSPITAL

(Continued from page 7)

The Hospital and Society

Hospitals not only care for the sick and injured; they render a major service to society in various ways, relieving maladjustments of individuals and groups, with their concomitant effects upon social institutions. Hospital activities cannot be detached from community life. Beneath the surface of diagnosis, treatment, and prognosis of illness are social implications of vital importance. For example: Prophylactic administration of silver nitrate to the eyes of the new born is, of course, for the purpose of preventing blindness as a result of gonorrheal infection. The practice, however, is a distinct case of the prevention of a serious social problem—that of blindness. Again: Corrective surgery for deformities achieves more than normal alignment of bones and action of joints—it reduces the number of cripples and returns many to gainful occupations. Occupational therapy in chronic, tuberculous, and orthopedic cases has to its credit a more fundamental end-product than merely "killing time" during a protracted hospital stay—it makes it easier for the cured persons to obtain work for which they have been trained, and thus helps to lessen the social problem of unemployment. Venereal clinics accomplish more than the cure of the affected. Every cure prevents the extension of affections; for syphilis causes much of all insanity and gonorrhea is the largest single cause of blindness. The list could be greatly extended. In any worth while study of complex social relationships the work of the Hospital fills a large place.

A Venerated Institution

Experience covering a quarter of a century leads me to believe the Baptist denomination regards its hospitals as institutions which should give free service to any person who asks for it; trusting to Divine Providence and the philanthropy of others to provide the necessary expense. It is amazing how many otherwise intelligent persons seem to think that "prominence" or "activity" in the work of a church should merit free service from the Hospital: though that church will contribute nothing to the cost of caring for the patient. It is an anomalous situation. The Hospital holds an unique place in the hearts of men. To desecrate one is a national shame—a blunder which every civilized people deplore and disavow. Banks, factories, stores, warehouses; even schools, homes, and churches do not hold the place of Hospitals in human regard. The infant of all man's institutions, the Hospital alone holds a place of universal veneration. Old and sacred though they are, built up through long centuries of struggle, these other institutions are ruthlessly bombed, blown up, fired upon, and destroyed in man's wars. Spires that proclaim his piety; great buildings that house his industry; the cottage to which he turns for rest after an exhausting day, become targets for

shell and bomb. Brutal, blood crazed war respects nothing—nothing except the Hospital. Because it knows no enemies, no nationals, no creedal partisans; but only mankind in need; because it asks no profit, fosters no propaganda, seeks no converts, grasps no power—but only serves, the Hospital in a few short centuries has achieved its place of signal honor. Is it too much to hope that in the future man will learn to support as well as to respect it?

Improvements

During the year a number of improvements and replacements have been made:

1. The ceilings of corridors, diet laboratories, and certain other rooms on all the floors from the first to the seventh were treated with Johns-Manville rock wool acoustical tile which has reduced noise 70 per cent. One no longer hears the sound of human voices at a distance of more than 10 to 12 feet; or slamming doors, dropping utensils, and such sounds at a distance of more than 15 to 20 feet. This installation cost \$5,113.00.
2. The walls of the seventh and eighth floors, embracing the surgical, radiological, pathological, and obstetrical departments, were remodeled and painted, at a cost of \$3,953.63.
3. Complete new sterilizing equipment for the surgical department was put in at a cost of \$3,385.90.
4. A new obstetrical table, made to order from drawings submitted by our obstetrical committee, was received the last day of December. The cost was \$285.00, and this item, of course, will not be paid for until January, 1936.
5. A new chemical vent was installed in the pathological department at a cost of \$152.00.
6. The old hospital car was exchanged and the cash difference paid was \$215.00.
7. The metal-concrete steps in the south porch, from the first floor to the eighth, had to be torn down and replaced, because of corrosion produced by rain and heat. The net cost of this work was \$1,278.00.

—BR—

PASTORS—TRY THIS

—O—

(Continued from page 14)
this time. Shakes her and rouses her.

Church Member: (Stretching drowsily.) What's all this about anyway?

Spirit of Knowledge: I just want to know if you take the (supply the hometown paper here)?

Church Member: Of Course I do.

Spirit of Knowledge: That's fine. Do you take the Commercial Appeal?

Church Member: Sure I do. I have to have both of them in order to keep informed about the happenings here in town and everywhere else too.

Spirit of Knowledge: Splendid! I'm glad to meet some one who believes in keeping informed. Do you take any other papers or magazines?

Church Member: Yes, we take Woman's Home Companion, Better Homes and Gardens, the McCall's and one or two others.

Spirit of Knowledge: I'll bet I

can guess the other two—the Home and Foreign Field and the Baptist Record.

Church Member: No, I don't take either of them. I don't have time to read the ones I do take, and the children never look at a one of them.

Spirit of Knowledge: Do you think it is fair to keep informed about all the local, Southwide and nationwide current topics and not be informed about our great denominational work. Wake up and open your eyes wide while I show you all the wonderful news in our periodicals.

Here are all of our missionary magazines, one for each member of the family from the smallest to the oldest. Stories presented to catch the attention of boys and girls, young men and young women. Prayer lists of all our missionaries, one for each day in the year. Socials planned, programs presented in such a way that it takes your children right into the land of our neighbors across the sea. Give them the right kind of reading materials and they will think the right kind of thoughts.

Just look at this paper—full of enlightenment concerning our state work, B. S. U., B. T. U., W. M. U., Orphanage, Colleges and everything that we are interested in as Baptists in the state. News from Dr. Gunter, Dr. Lawrence, Dr. Maddy and fine editorials from our own editor, Dr. P. I. Lipsey.

Church Member: I am ashamed of myself that I have been asleep to such fine opportunities of keeping informed about our great work. But it seems there are so many calls and so little money that we can hardly afford them. But since you have shown all the advantages of having these in my home and the influence for good that it may have on my home, I feel I must have them. Maybe when we come to the end of the year and attend the associations we will be better informed about all the causes which my church supports. I am going to prove God through Christian literature.

Spirit of Knowledge: (Turning to pastor and unloosing him.) Now pastor there is no need to be bound any longer, for your church is going to be an informed church. You may be free to go forward as a church. Any church that will inform itself will have eyes opened, ears unstopped, tongues loosened and hands busy about the Master's work.

(Have badges printed with name)

END THE TORTURE OF ITCHING SKIN

Athlete's Foot, Ringworm, Eczema, Tetter, Itch and all similar skin troubles instantly eased with first treatment of Tetterine or money back.

A soothing, cooling, ointment that penetrates to the parasites that bore into the skin. Tetterine stops the itch immediately and a few days treatment kills the parasites. Healing and healthy skin growth promptly follow. Successfully used for more than 50 years. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga.

Tetterine!

of each character on and pinned on the breast. Spirit of Knowledge has a crown on head with Spirit of Knowledge printed on it. She carries the magazines arranged in order that she speaks to each one and when she presents the message to each she gives them the literature that she has shown them. When she has finished she has given it all away.)

—BR—

Dr. F. M. Powell, of the Southern Seminary, speaking before the recent Baptist State Convention, told several interesting stories, one: "When a friend asked Mark Twain, 'Do you believe in ghosts?' Mark replied, 'No, but I am afraid of them.'"

—O—

"I say, Brown, have you that umbrella I lent you?"

"No; I lent it to a friend. Are you wanting it?"

"Not exactly, but the chap who lent it to me says the owner wants it."—Ex.

COUGH STOPPED quicker by "Moist-Throat" Method

WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

"Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.

PERTUSSIN "MOIST-THROAT" METHOD OF COUGH RELIEF

BARGAIN

BUS FARES

Between Jackson And

Pontotoc	\$3.78
Oxford	\$3.01
Water Valley	\$2.71
Grenada	\$2.15
Meridian	\$1.79
Holly Springs	\$3.57
Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way. Round-trip tickets 10% less.

Tri-State Coaches
Jackson, Miss.

STATEWIDE BAPTIST SUNDAY SCHOOL PROMOTIONAL CONFERENCE

E. P. Alldredge, Secretary of Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tennessee

At Jackson, Mississippi, on February 3-4, 1936, will be held the first statewide Baptist Sunday School Promotional Conference under the new plan of Sunday school promotion which was agreed upon by the representatives of the Baptist Sunday School Board and the Baptist State Sunday School Secretaries at Birmingham, Alabama, December 30, 1935.

What Is the New Promotional Plan?

The new plan, as its name suggests, is a far-reaching Sunday school promotional plan centering in the use of the district associations of the South. It comprises four distinct features of Sunday school promotional work, as follows:

1. Its objective—to reach every church and every Sunday school within the bounds of every district association which cooperates in the plan.

2. Its approach—it will work primarily through the district associations and will aid the associations in reaching all the churches and Sunday schools.

3. Its plan of cooperation—the Sunday School Board's forces, at Nashville are linked together with the Sunday school leaders of the various Baptist State Conventions over the South. These two forces hope to link themselves together and offer all they have in the way of service, experience, methods, and literature to the leaders of all district associations, and through the associational leaders to the churches.

4. Its challenge—instead of aiding individual churches here and there over a given state to reach a higher standard of Sunday school work, this plan boldly proposes to lift whole associations to higher ground and greater service in Sunday school work—and eventually of course to reach whole states.

What It Seeks to Accomplish

Six things are involved in this new Sunday school promotional plan, as follows:

1. The plan seeks to link the Sunday School Board and the Sunday school departments of the several state conventions together in a co-operative program to reach every church in every association for bigger and better Sunday schools.

2. It seeks to do the same sort of Sunday school and Vacation Bible school work in the remotest and weakest Baptist churches which is done in the strongest and most centrally located churches.

3. It seeks to render this co-operative Sunday school service through specially trained volunteer leaders and workers in every association, just as fast as such leaders and workers can be found and trained for this task.

4. It calls for an associational Sunday school organization in every district association—an organization which will have charge

and give direction to all the Sunday school work and workers in the association.

5. It seeks to increase the enrollment and attendance and to raise the standard of efficiency of all the Sunday schools in the bounds of each association; also to assist each Sunday school in having a Vacation Bible school each summer.

6. Finally, it seeks to co-operate with the officers and leaders of the district associations in organizing and building up Sunday schools and Vacation Bible schools in all those churches which have no Sunday schools; and also to go afield and organize mission Sunday schools in all communities where there are no Baptist Sunday schools.

In short, this plan seeks (1) to help whole associations, and to help them to help every church in their bounds, instead of helping only a favored few churches. Then (2) it seeks, through the cooperation of the district associations, to bring to every church in the association, the weakest as well as the strongest, all the worthwhile plans and methods and all the service and inspiration which the Sunday School Board and the Sunday School Department of the State Conventions can offer.

Who Should Attend the Jackson Meeting?

From every association in the state ten to twelve capable workers representing the general associational organizations and each of the several departments in a Sunday school, including Vacation Bible school work, will be selected and invited to this conference. The associational moderators should attend this conference and study the possibilities of this plan. Pastors and Sunday school superintendents will be welcome if they desire to come at their own expense. The response of the pastor from all over the Southern Baptist Convention indicates their interest and endorsement of this plan, and it is expected that many of them will attend this conference and thus manifest their interest and offer any suggestions they may have.

What Will Be Done At This Conference?

It is the earnest hope of the leaders of this new movement that at least four things will take place at this first statewide Sunday school promotional conference at Jackson, February 3, 4:

1. A real vision of the possibilities of this new plan of Sunday school promotion will be given to all the delegates.

2. The suggested plan of organization to be set up in the various district associations will be discussed and explained in the department conferences. Mr. J. N. Barnette, of Nashville, Tennessee, will lead some general conferences discussing in detail the organization, programs, and work of the Associational Sunday school officers.

3. Departmental conferences will be held by the Sunday School Board's departmental specialists, covering every department in Sunday school work—that is, the Cradle Roll, Beginner, Primary, Junior,

Intermediate, Young People's, Adult, Extension, Vacation Bible school, Teacher training, Library work, and general organization.

4. It is believed that the delegates attending this conference will get such a vision of this great task and such an understanding of how to start this plan operating in each association that they can return to their homes and begin immediately the work of completing the associational organizations.

Who Will Be the Visiting Speakers?

Practically every outstanding Sunday school leader connected with the Baptist Sunday School Board at Nashville, Tennessee, will be presented and participate in this conference. Dr. P. E. Burroughs, for example, in addition to leading the conference on training, will give one or more addresses in the general sessions. Mr. J. N. Barnette, who has been designated the leader of the Sunday School Board's forces in this new plan of Sunday school promotion, will be present and have charge of the general conferences. Mr. Harold E. Ingraham, of the Department of Sunday School Administration, will have part on the program. Also the secretaries of the Elementary Department, the Intermediate Department, the Department of Young People's and Adult Sunday School Work, and the Vacation Bible School Department will be present and conduct the department conferences. In addition to the regular phases of Sunday school work, Dr. Frank H. Leavell will represent the work with students and Miss Leona Lavender of the Department of Sunday School Administration will present church library work. And last, but not least, Dr. T. L. Holcomb, the new Executive Secretary of the Sunday School Board, himself a native Mississippian, will be present and address the conference.

The Mississippi Baptist State leaders will be present, including Mr. J. E. Byrd, the honored leader of Baptist Sunday school work in Mississippi; Dr. R. B. Gunter, State Mission Secretary; and Mr. E. C. Williams, assistant in the State Sunday School Department. If, in addition to all these state leaders and all these specialists from the Sunday School Board, at Nashville, there will come from all the district associations groups of workers, it is confidently believed that this conference at Jackson will prove to be the most far-reaching Sunday school meeting ever held on Mississippi soil.

—BR—
OBITUARY

Mr. Charlie Leon Thatcher would have been 85 years old August 2, 1936, had death not carried him away. He had been a member of a Baptist church nearly all his life. He was also a deacon and at one time licensed to preach. His funeral was conducted by brother D. A. Hogan, assisted by Dr. T. F. Harvey of Hattiesburg, and Reverend W. P. Meadors, Methodist pastor.

Brother Thatcher celebrated his Golden Wedding June 2, 1935.

He leaves two sons and three daughters. All of them were at one

time members of Central Baptist Church, Rawls Springs. Brother Thatcher at the time of his death was a member and a deacon of this church. His wife and brother are also members.

Brother Thatcher was lumber and tie inspector for the G. & S. I. Railroad for many years.

—BR—

Flash: The staff at the Baptist Orphanage does everything possible for the protection of the children in the Home. I have never seen a more faithful staff, and I want the people to know that these children get the best that can be given.—W. E. Farr, Supt., Baptist Orphanage.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

RECENTLY PUBLISHED



TRAILS ★ \$1.00

W. H. BUNCE

Junior, Senior—The Whole Family Will Get Reading Thrills from This Book

Here are TRAILS that lead to breathless adventure, trails that no boy can resist who has ever puzzled out a rabbit track in the snow or heard the rustling of life in the bush beyond the evening camp fire. These are trails the author himself has followed . . . trails that lead to the haunts of wild things large and small, creatures of fins, fur, and feathers that live by their strength and their cunning. Follow them, and the creatures that swim and crawl and run and fly will mean something to you they've never meant before.

HEARTS UP ★ \$1.25

JULIET COX COLEMAN

A love story featuring courageous youth and sympathetic age, and undergirded with unconquerable faith in God. The scenes are laid in Georgia and Texas, and the narrative combines, in proper proportions, adventure, sacrifice, mystery, and romance. Interesting, fascinating, inspiring—all lovers of good stories will enjoy this beautiful novel.

My Conception of the Gospel Ministry ★ \$1.00

L. R. SCARBOROUGH

The reading public is not interested in just anybody's conception of the ministry; but when a man, who has devoted an exceptionally fruitful life to the ministry and to the training of preachers, gives us his mature and deliberate conception of the ministry, intelligent readers at once give heed. Here the author exalts the gospel ministry and holds high the ideals of the gospel preacher. With the informality of the compassionate teacher, he warns, challenges, inspires. The sensible young preacher will profit greatly by the wisdom of this friend of preachers; the older preacher will relight his torch by the coals blown into a flame by this dynamic testimony.

BAPTIST BOOK STORE

500 E. Capitol St. Jackson, Miss.